# THE VOICE OF TRUTH

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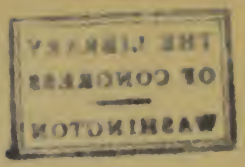


# VOICE OF TRUTH,

BY

J. M. D. CATES,

AUTHOR OF "MARRIAGE AND THE MARRIED LIFE," "GENEALOGY OF THE RACES," ETC.

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"Thy word is truth."—*John xvii.* 17.

"Buy the truth, and sell it not."—*Prov. xxiii.* 23.

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# PREFACE.

THE great and leading object had in view by the Author of this work, in collecting materials for it, was to place in a convenient form the Scriptures and scriptural arguments in support of the doctrines which we, as a people, believe and teach; so that every reader of this book may be prepared to defend the truth, and expose error in all its deceitful forms.

The Author most affectionately dedicates this work to the lovers of the truth, hoping and praying that it may lead to a thorough investigation of the Sacred Scriptures, and to the rejection of every false way.

J. M. D. CATES.

*Readyville, Tenn., April*, 1876.

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# THE VOICE OF TRUTH.

## CHAPTER I.

### HUMAN DEPRAVITY.

MAN was created in the image and after the likeness of God, (Gen. i. 26), and placed in the beautiful garden of Eden to dress it and keep it. (Gen. ii. 15.) Here he enjoyed uninterrupted peace and happiness. While everything around him was pleasant, beautiful, and glorious, he went forth in the midst of the splendors of paradise, in the image and likeness of God,—spotless and pure,—a stranger to sin and sorrow. He was truly upright and holy.

In this state of innocence man was required to observe certain laws and regulations. In addition to the directions which God gave him in reference to dressing and keeping the garden, He informed him what he might eat and what he should not eat. "And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. ii. 16, 17.

But man disobeyed the command of God, partook of the forbidden fruit; consequently fell from his primeval state of purity and happiness; and is now in a lost condition, entirely destitute of holiness and spiritual life—depraved in all his moral nature and faculties.

It is evident from the history of Adam that he did not die a *natural* death in the day that he partook of the forbidden fruit, for he lived eight hundred years after this. It is true that his disobedience to God made him subject to disease, pain and death, and after he had lived nine hundred and thirty years (Gen. v. 5) he died a natural death. But, since Adam did not die a natural death in the very day that he violated the law of God, the question is, What kind of a death did he die? It is very evident that he died a *spiritual* death, which is a "separation or alienation of the soul from God; a being under the dominion of sin, and destitute of grace or divine life." On account of his impurity he was driven from the garden of Eden to "till the ground from whence he was taken." The very earth, on account of man's disobedience, was cursed. The Lord said to Adam, "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth unto thee." Gen. iii. 17.

2. Thus sin and death were introduced into the world. Here is the origin of the depravity and sinfulness of our race.

But the correctness of this statement is denied by many, especially by the Campbellites. It is said

that depravity is not a *consequence* of Adam's sin. Mr. Lard (Campbellite) says, "But this frailty or weakness is not sin; it is only a condition without which there had been no sin. Nor is it a consequence of Adam's sin. Adam possessed it before he sinned, else he had not sinned; hence it is not a *consequence* of his sin." The sentiments expressed in this quotation stand in direct opposition to the Word of God; for Paul says, "By one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned. * * * * By one man's disobedience many were *made* sinners." Rom. v. 12, 19.

Moreover, the assertion that Adam possessed an impure nature before he sinned charges God with making an impure being in His *own image* and *likeness;* consequently God is impure. Not only this, but it makes God a liar, for after He had made man he pronounced him to be not only good, but very good. "And God saw every thing that he had made, and, behold, it was very good." Gen. i. 31.

Solomon says, "Lo, this only have I found, that God hath made man upright." Eccl. vii. 29.

3. Depravity, which is a corrupt, vitiated state of the heart—a destitution of righteousness and true holiness,—has been exhibited by man, from the first introduction of sin to the present time. Indeed, the true test of man's depravity is the state of his heart in its disposition toward God.

By reference to the history of man, as given by the pen of inspiration, it is plainly seen that he has ever been destitute of a right disposition toward

God. He has shown by his acts that his heart is fully set in him to do evil. In the early ages of the world the corruption and wickedness of man became so great, that it repented God that he had made him. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. vi. 5, 6. We learn from this passage of Scripture that the whole man is corrupt and opposed to God. His heart, soul, and mind are full of evil. The *imagination* of the *thoughts* of his heart is evil *continually*. Consequently, not a single thought is devoted to God. "God is not in all his thoughts. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them. He hath said in his heart, I shall not be moved; for I shall never be in adversity. His mouth is full of cursing, and deceit and fraud; under his tongue is mischief and vanity." Ps. x. 4–7. Truly there is none good. "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God." Ps. xiv. 2. The report of the divine investigation is given by the pen of inspiration:—"They are all gone aside, they are altogether become filthy, there is *none* that doeth good, no, not one." Again—"They have sharpened their tongues like a serpent; adders' poison is under their lips." Ps. cxl. 3. Paul says, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is

under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." Rom. iii. 13–18. The inspired writers have taught human depravity in such strong, emphatic terms that no one, it seems to us, who desires to receive and believe the truth, can misunderstand them.

The heart of man is full of deception. "The heart is deceitful above all things, and desperately wicked, who can know it." Jer. xviii. 9. "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Eccl. ix. 3.

> **Deception reigns in every breast,**
> **There's none that's good, no, not the best.**

The same doctrine, touching the corruption of the human heart, is taught by the Saviour. He says, "Out of the heart of men proceed evil thoughts, adulteries, fornication, murders, theft, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man." Mark vii. 21, 22. These words were uttered by Him who knows the secret recesses of every heart, and are plain and positive evidence of the deep depravity of the heart of man.

4. But it may be said that this is not the *natural* condition of man—that he comes into the world free from corruption, and after he comes to years of

accountability, becomes, by actual transgression, what he is represented to be in the word of God.

Mr. Brents, (Campbellite), in his Gospel Plan of Salvation, says: "The whole theory of hereditary depravity is most certainly false. The child comes into the world with his infantile mind composed of numerous faculties susceptible of being cultivated and developed by impressions made upon it through the senses, and when all its faculties are properly balanced, educated, and governed, they are calculated to make the man useful and happy; but if neglected, may make him vicious and miserable—and his inclinations to virtue or vice depend much upon the circumstances and influences surrounding him; hence inclinations to sin are as different in different persons as the circumstances have been different by which they have been influenced from infancy to manhood." P. 131.

Is it true that there is no such a thing as hereditary depravity, and that a child's inclination to virtue or vice depends on the influences surrounding him? What saith the Scriptures touching this subject?

After the waters of the deluge had subsided, the Lord said: "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." Gen. viii. 21. But David speaks more definitely on this subject. He declares that man possesses this corrupt principle, not only from his *youth*, but from his *birth*. "The wicked are estranged from the womb. *They go astray as soon as they be born, speaking lies.* Their poison is like the poison of a serpent. They are like the

deaf adder that stoppeth her ear, which will not hearken to the voice of the charmers, charming never so wisely." Ps. lviii. 3. The same doctrine is taught in the New Testament Scriptures, for John said to the Pharisees and Sadducees, who came to his baptism, "O generation of vipers, who hath warned you to flee from the wrath to come?" Mat. iii. 7. Christ said to the Scribes and Pharisees: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Mat. xxiii. 33.

The Saviour evidently meant to teach that the Scribes and Pharisees were not only evil, but that they had *inherited* their corrupt disposition from their ancestors. They were the children of vipers, and exhibited the depraved nature of their progenitors. Now, every naturalist knows that the serpent, from its first introduction into the world, possesses, not only the shape, but the disposition of the serpent advanced in age. It crawls like a serpent, strikes like a serpent, bites like a serpent, and has the poison of a serpent. It is true that its venomous quality is not so fully developed, nevertheless, it shows the real disposition of a serpent. So, man, like the serpent, from his birth possesses an evil nature, and, consequently, is inclined, from his infancy, to go in the ways of evil.

It is plainly seen from the words of David and of Christ that they taught entirely a different doctrine on the subject of depravity from what is set forth by the advocates of Campbellism. Indeed, there is no more similarity between them than there is between light and darkness. Mr. Brents teaches that "the

whole theory of hereditary depravity is most certainly false," and that the child's inclinations to virtue or vice depend upon the circumstances and influences surrounding him." But David plainly and postively contradicts this, for he says: "The wicked are estranged from the womb. They go astray as soon as they be born, speaking lies."

If it be true that the child's inclinations to virtue or vice depend on the circumstances and influences surrounding him, what caused such a wide difference between Cain and Abel? They were trained by the same parents, and were surrounded by the same influences. There were no evil boys or men to influence them to be vicious, or to be virtuous, and yet the one was good and the other evil. Cain was wicked and Abel righteous.

It is evident that if the Campbellite theory be true there would have been no difference, in point of morality, between Cain and Abel.

There is a fountain of innate corruption in man, which influences him to turn a deaf ear to the calls of mercy, and to resist the influences and strivings of the Holy Spirit. The poison of sin, like the poison of a serpent, affects the whole man; and if it is not removed by divine power, it will result in death. It is the *natural* disposition of man to love that which is evil.

The whole race of Adam were *made* sinners by his disobedience, when he partook of the forbidden fruit. "By one man's disobedience many were *made* sinners." Rom. v. 19. In Adam all fell. "And as we have borne the *image* of the earthy," says Paul

to the Church at Corinth, "we shall also bear the image of the heavenly." 1 Cor. xv. 49.

It is clearly taught in the Scriptures that this is the *natural* state of man. Paul to the Ephesians says: "Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by *nature* the children of wrath even as others." Eph. ii. 3. David, speaking of his natural state, says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. li. 5. The sentiment expressed in this passage agrees with the words of Paul when he said, that "by one man's disobedience many were *made* sinners." Adam's sin was imputed to all his posterity. But Mr. Brents commenting on the words of David says: "Whatever may be the meaning of this passage, *it cannot be the imputation of sin to the child.* 'In sin did my mother conceive me,' that is, she acted wickedly when I was conceived." Gospel Plan of Salvation, p. 133.

Outside of revelation, there is not a stronger proof of hereditary depravity than the above comment, for no man could think of making such a charge against the mother of David, if his heart was not imbued with *inherited* and *acquired* corruption. And the proof grows still stronger when it is considered that the charge, that David's mother acted wickedly when he was conceived, is made without the slightest shadow of proof to sustain it; and moreover, it was evidently made to sustain a false doctrine,—a doctrine that could not be sustained by the plain teachings of inspiration.

The Scriptures abound with plain and positive testimony, establishing the fact, beyond doubt, that our race is depraved and sinful, and that we inherited this corrupt nature from our first parents, Before the fall, Adam and Eve were pure and holy, but immediately after they violated the law of God, "they were corrupt and sinful, and in these respects, their likeness has been borne by all their posterity. Whence, therefore, but from them could it have come down to us? It is certain from the word of God, that the depravity, and consequent sinfulness of our race, originated in the apostacy of our first parents, and from them it has been inherited by all their descendants."

But the question is asked, "If Adam's posterity inherited the corrupt nature described after the fall, then why do not children of Christians inherit their purified natures after their conversion?" (Brents). Surely the propounder of this question must have been hard run for arguments to sustain his favorite theory, or for words to fill up his book. To say the least of it, he has shown that he is very deficient in his understanding of the word of God, or is striving, by such questions, to divert the mind of his readers from the truth.

By reference to the Scriptures we learn that the physical man, in conversion, is not changed. The flesh remains the same. It is the soul that is renewed by the grace of God. "The law of the Lord is perfect, converting the soul." Again,—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John iii. 6. Purity of heart is not

inherited, but is a gift, and no one can receive it without faith in the Lord Jesus Christ.

5. Depravity is universal. All men, in every land and in every nation, are under its baneful influence. "For all have sinned and come short of the glory of God." Rom. iii. 23. "The whole world lieth in wickedness." 1 John v. 19.

It is evident also that depravity is universal, from the following considerations. 1. Jesus died for all. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John ii. 2. "For the love of Christ constraineth us; because we thus judge, that if one died for *all*, then were *all* dead." 2 Cor. v. 14. 2. The universal requisition of repentance towards God, and faith in Christ. Paul, in his discourse to the Athenians, said, "And the time of this ignorance God winked at, but now commandeth all men everywhere to repent." Acts xvii. 30. 3. Death, which is the consequence of sin, reigns over all, in every land and nation. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Rom. v. 12. If man had remained in his primeval purity, death would have been unknown. On account of the wilful disobedience of our first parents, corruption, affliction, sorrow, sickness and death reign universally.

Death not only reigns over the old, the young, and the middle-aged, who have committed actual transgression, but, also, over the infant—the unconscious babe—which never committed sin. "For until the law, sin was in the world, but sin is

not imputed where there is no law, nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Rom. v. 13, 14. It is evident that infants would not die before committing actual sin, if they were free from depravity; but the fact that they are subject to death proves that, by *nature*, they are impure, and that this impurity is inherited from our first parents.

6. Depravity is *total*. In other words, the whole moral nature of man is corrupt. It is not meant by this phrase, that man is as wicked and as corrupt as he can be. Man may grow worse and worse, for the inspired writer says: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iii. 13. To illustrate this, take linen, pure and white, dip it in a solution of dye, and it is stained all over. Dip it again and again, and it becomes deeper and deeper.

Man, at first, was *pure* and *holy*, without spot or blemish, in the very *image* and *likeness* of God; but by disobedience to the divine law, became corrupt and sinful. The whole man was stained with sin. He grew worse and worse, until it repented God that He had made man; and He determined to destroy him from the face of the earth.

That the stain of sin may grow deeper and deeper is evident from the words of the Lord, by the prophet Isaiah, "Though your sins be as *scarlet*, they shall be as white as snow; though they be red like *crimson*, they shall be as wool." Is. i. 18. Crimson is a deeper red than scarlet.

Man, in his natural state, is represented by the inspired writer as being *dead*. Paul, in his letter to the church at Ephesus, says: "And you hath he quickened, who were dead in trespasses and sins." Eph. ii. 1. "If one died for all, then were all dead." 2 Cor. v. 14. Here is total depravity, for in death there is no life. To be *dead* in sin is to be without holiness, and without love to God. "He that loveth not his brother abideth in death." 1 John iii. 14. No one can love his brother, in the Scriptural acceptation of that term, without first loving God, for the love of God in the heart is the foundation of brotherly love.

We have clearly shown, from the Sacred Scriptures, that the whole man is diseased and under the influence of sin and corruption. That there is no soundness in him. The Lord, speaking of the moral condition of Judah and Jerusalem, said: "Oh sinful nation, a people laden with iniquity, a *seed of evil doers*, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more. The *whole* head is sick, the *whole* heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores. They have not been closed, neither bound up, neither mollified with ointment." Is. i. 4-6. This needs no comment,—no explanation, for it sets forth human depravity in plain and emphatic terms.

Truly there is no good thing in man, (Rom. vii).

Corrupt, sick and faint he walks in the vanity of his mind. "Having the understanding darkened, being alinated from the life of God, through the ignorance that is in them, because of the blindness of their heart." He loves darkness and walks in darkness. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." John iii. 19.

His mind is filled with hatred and opposition to God. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. In a word, man is fallen, depraved, sinful, and lost. O, what a wretched condition! He has sold himself for naught,—is gone into captivity, and is in prison, bound with fetters and chains, sick and faint, full of wounds, bruises and putrifying sores. He is utterly unable to save or redeem himself from his miserable condition. How can he be delivered from this death?

Heaven is a place of purity, and nothing unholy can enter therein. Man in his natural state is unholy, impure, and sinful, and in order to enjoy the bliss of heaven, he must be changed,—he must be purified. "Except a man be born again he cannot see the kingdom of God." To whom shall he look for salvation? There is only one that can save, and that is God. "Thou hast destroyed thyself, but in me is thy help."

In the midst of the confusion and darkness, the angel of the Lord appeared to the shepherds as they were watching their flocks in the plains of Bethlehem, and said unto them, "Fear not: for, be-

hold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a *Saviour*, which is Christ the Lord." Luke ii. 10, 11. He comes to redeem man from the curse of the law,—to save him from his lost and miserable condition: "For he shall save his people from their sins." Matt. i. 29. Jesus, then, is the sinner's only hope for salvation. He is the true and the only Saviour,—the "true Light that lighteth every man that cometh into the world," (John i. 9.) "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12.

## CHAPTER II.

### JESUS CHRIST IS GOD, THE TRUE SAVIOUR.

MAN, as has been shown in the preceding chapter, is destitute of righteousness and true holiness. His heart is not only inclined to sin, but fully set in him to do evil. Solomon says: "Because sentence against an evil work is not executed speedily, therefore the heart of the children of men is fully set in them to do evil." Eccl. viii. 11. He is not only corrupt and sinful, but a condemned sinner, (John iii. 13), poor and destitute, utterly unable to extricate himself from this deplorable condition. To whom then shall he look for deliverance? The blood of beasts, slain on Jewish altars, cannot save, or redeem him from the bondage of sin. Rites and ceremonies cannot effect his salvation.

> **"Not all the outward forms on earth,**
> **Nor rites that God has given;**
> **Nor will of man, nor blood, nor birth,**
> **Can raise a soul to heaven."**

None but God can save him. To Him he must look for deliverance. For the Lord says: "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." Is. xlv. 22. "I, even I, am the Lord; and beside me there is no Saviour." Is. xliii. 11.

But, notwithstanding that God has thus plainly declared that He is the only God, and the only Saviour, we learn from the sacred Scriptures that Jesus Christ, the *Son* of God, came into the world to redeem man from the curse of the law. "Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time was come, (the time mentioned by the prophets), God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 3–5. Jesus, speaking of Himself, said: "For the Son of man is come to seek and to save that which was lost." Luke xix. 10. Now, the great question is, Who is the Son of man? Is He the true Saviour, the living God?

The true answer to these inquiries is found alone in the Word of God. Then, let us devote a few moments to the investigation of this subject.

1. He is both God and man. In Him is united divinity and humanity. He is termed the Son of man and the Son of God. "He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 16, 17.

As a man He possessed a soul. He said to His disciples at the garden of Gethsemane: "My soul is exceeding sorrowful, even unto death." Matt. xxvi. 38. Is. liii. He ate like a man, He slept like a man,

but like God He rebuked the winds, and there was a great calm. (Luke viii. 34.) Like a man He sympathized with the bereaved sisters of Lazarus, and wept at his grave; but like God He raised him from the dead. (John xi. 35.) In these instances Jesus Christ clearly exhibited to the world His humanity and Divinity, proving that He is truly both God and man, "The Christ, the Son of the living God."

2. There are certain attributes applied to Christ, by the inspired writers, which belong alone to God, such as no created being can possess.

1. He is Omnipresent—present everywhere at the same time.

The Saviour, speaking of Himself, said: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man, *which is in heaven.*" John iii. 13. Now, whilst Christ was speaking these words He was on earth; but as God, He was in heaven and on earth at the same time. He has promised to be with His people when assembled in His name. "Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. When Christ delivered the last, the great commission to His disciples, He said to them: "Lo, I am with you alway; even unto the end of the world. Amen." Matt. xxviii. He is present with His ministers and His people at one and the same time, in all places and in all nations, to bless and give success to the great work committed to them. Then, Jesus is truly the God with us.

2. Christ is Omnipotent—all-powerful. Paul,

speaking of Christ in his letter to the Philippians, says: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue *all things* unto himself." Phil. iii. 21. Before Christ ascended to heaven, and before He gave to His disciples the last and great commission, He said: "All power is given to me in heaven and in earth." Matt. xxviii. 18. Jesus when on earth raised the dead—Lazarus and the widow's son. Raising the dead is an act of omnipotence, and is evidence of His being truly and really God. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." John v. 21. The Lord said to Moses, "I kill and I make alive; I wound and I heal." Deut. xxxii. 39. He said to Abraham, "I am the Almighty God; walk before me and be thou perfect." Gen. xvii. 1. Isaiah, speaking of Jesus Christ, says, "His name shall be called Wonderful, Counsellor, The MIGHTY GOD." Is. ix. 6. While He was on earth He declared that He possessed all power in heaven and earth, and showed forth this power by raising the dead, opening the eyes of the blind, and many other mighty works which He performed in the presence of the people. He is truly the Almighty God.

3. Jesus Christ is omniscient—all-wise. The disciples said to the Saviour on a certain occasion, "Now are we sure that thou knowest all things." John xvi. 30. When Christ had inquired of Peter the third time

if he loved him, Peter said: "Lord, thou knowest that I love thee." John xxi. 16. In another place it is written, "He knew all men, and needed not that any should testify of man, for he knew what was in man." John ii. 25. But such knowledge as this is peculiar to God. "I, Jehovah, search the hearts; I try the reins." Solomon, speaking of the wisdom of God, says: "Thou, even thou only knowest the hearts of all the children of men." 1 Kings viii. 39. Now Jesus declares that He is the searcher of hearts. "All the churches shall know that I am He who searcheth the reins and the hearts, and I will give unto every one of you according to your works." Rev. ii. 23. Then if God only knoweth the hearts of the children of men, and trieth the reins, and Jesus Christ is He who searcheth the reins and the hearts, and knoweth everything that is in man, He is God —the all-wise, unchangeable God, "Jesus Christ, the same yesterday and to-day, and forever," Heb. xiii. 8, possessing all power in heaven and in earth.

4. Jesus Christ is the creator of all things, visible and invisible.

Moses in his account of the creation, says: "In the beginning God created the heaven and the earth." Gen. i. 1. Now it should be remembered that these words were indited by the Spirit of God, —they are the words of God. The same Spirit moved John to write, when speaking of Christ: "All things were made by him, and without him was not anything made that was made." John i. 3. The earth, and all things therein contained,—the

sun, moon and stars,—heaven and angels, principalities and powers, all, all were made by Him. "By him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers. All things were created by him and for him. And he is before all things, and by him all things consist." Col. i. 16, 17. This needs no comment,—no explanation. For the Divinity of Christ is taught in such plain and emphatic terms that no one who believes in the sacred Scriptures can be mistaken on this subject.

5. Jesus Christ is the object of divine worship. For it is written, "That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 10. Again: "Let the angels worship him." Heb. i. 6. See 1st Peter iii. 22,—Rev. v. 12. Now it is evident that if Christ is not God, but a created being, all who bow the knee to Him, or worship Him in any form whatever are idolaters and sinners in the sight of God; for we are commanded to worship none but God. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv. 10.

6. It is also evident that Jesus Christ is God, the true Saviour, from the fact that He has power on earth to forgive sins. There is abundant proof, in the sacred Scriptures, that He exercised this power during His personal reign on earth. Multitudes

were enabled to testify to the world what great things *Jesus* had done for them.

On a certain occasion a man sick of the palsy was brought to *Jesus* to be healed, and He said to the sick man, "Son, thy sins be forgiven thee. But there were certain of the Scribes sitting there and reasoning in their hearts, Why doth this man speak blasphemies? Who can forgive sins but God only?" "And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee Arise, take up thy bed and go thy way into thine house." Mark ii. 5-11. In this passage of Scripture a two-fold evidence of the divinity of Christ is given. 1. He knew the thoughts of the Scribes who were sitting there and reasoning in their hearts. None but God can know the secret emotions of the heart of man. 2. He forgave the sins of the sick man in His own name. None but God can forgive sins. There is no Saviour besides Him.

After Jesus had cast the devils out of the man who dwelt among the tombs, He said to him: "Return to thine own house and show how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him." Luke viii. 39.

Here Jesus claims to be God, and He is therefore the true Saviour. We may look to Him with confidence for salvation, and eternal life; for "He is able also to save them to the uttermost that come unto God by him." Heb. vii. 25.

7. Jesus Christ is the true God. In addition to what has already been adduced on this subject I will mention a few more passages. Zechariah says: "Awake, O sword, against my Shepherd, and against the man that is my fellow." Zech. xiii. 7. Who is this Shepherd? Christ says, "I am the good shepherd; the good shepherd giveth his life for the sheep." John x. 11. This good shepherd,—Jesus Christ,—was in the form of God and equal with God. "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God." Phil. ii. 5, 6.

Isaiah in a certain place says, "Thus saith the Lord, the king of Israel, and his redeemer, the Lord of hosts: I am the first and the last; and beside me there is no God." Is. xliv. 6. And again, "Before me there was no God formed, neither shall there be after me. I, even I am the Lord; and beside me there is no Saviour." Is. xliii. 11.

In the above passages of Scripture, we are plainly taught that God is the *first* and the *last*. He is the only God,—the only Saviour. There was none before Him, neither shall there be any after Him. Now, when we turn to the New Testament we learn that Christ is that God and that Saviour mentioned by the prophet Isaiah. Jesus said to John: "I am

Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. i. 8. As proof that this was Jesus addressing John, I refer the reader to the seventeenth and eighteenth verses of the same chapter. John says, "When I saw him I fell at his feet as dead, and he laid his right hand upon me, saying unto me, Fear not. I am the first and the last. I am he that liveth and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death." Christ, according to these Scriptures, is the *first* and the *last*, and therefore there was no God before Him, neither shall there be any after Him, for He is the beginning and the end." "I am Alpha and Omega, the beginning and the end." Rev. xxii. 13. He is the only Saviour, and there is salvation in no other. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts iv. 12. This being true, Christ is God, the first and the last, because the pen of inspiration declares emphatically that there is no Saviour beside Him. "I, even I am the Lord; and beside me there is no Saviour."

8. Christ is the true and living God. This is evident from various passages of Scripture, a few of which we mention. Jeremiah says: "The Lord is the true God, he is the living God and an everlasting King." Jer. x. 10. When we turn to the New Testament Scriptures we find it written, "We know that the Son of God is come and hath given us an understanding, that we may know him that is *true*,

and we are in him that is true, even his Son Jesus Christ. This is the true God, and eternal life." 1 John v. 20. This agrees with the testimony of Paul on this particular point. "Christ came who is over all, God blessed forever. Amen." Rom. ix. 5. And again: "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Heb. i. 8. These passages of Scripture are definite and plain, but by reference to the sacred page again, we find still stronger evidence that Jesus Christ is the true and living God. Isaiah says: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Is. vii. 14. Matthew gives us the definition of the term Immanuel. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, (the) God with us." Matt. i. 23. God took on Himself the seed of Abraham and dwelt among the children of men, was tried by Satan, and taught him that he was the Lord God, (Matt. iv. 7,) wrought miracles, raised the dead, opened the eyes of the blind, healed the sick, and laid down His life for us. "Hereby perceive we the love of God, because he laid down his life for us." 1 John iii. 16. John gives an additional testimony in support of the inspired definition of the term Immanuel—God with us—when he said: "In the beginning was the Word, and the Word was with God, and the Word was God." John i. 1. "And the Word was made flesh, and dwelt among us," verse 14. Paul, writing to his son Timothy, says: "And without controversy great

is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16.

God with us—God manifest in the flesh is a great mystery, and a great truth. The infinite Deity and finite flesh unites and becomes one. Angels beheld this glorious union with wonder and delight, and in sweet, celestial strains they sung, "Glory to God in the highest, and on earth peace, good-will toward men."

9. The Lord Jesus Christ is the *self-existent, eternal* God. This is very evident from the writings of the prophets, who refer to the coming of Christ, and His suffering for the salvation of the world. Isaiah, speaking of the coming of the Saviour, says: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Is. ix. 6. In another place it is written, "His name shall be called Immanuel, which being interpreted is, God with us."

Jesus Christ taught His disciples that He was the Father. He said to Philip, who desired to see the Father, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." John xiv. 9. He is, as Isaiah has declared, "the everlasting Father." Jeremiah, speaking of Christ, and the name by which He should be called, says: "Behold the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and

prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and his name, whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. xxiii. 5, 6, and xxxiii. 15, 16. The original term in this text, which is translated LORD, is said to be YEHOVAH—*self-existent.* The inspired writer says that Christ shall be called by this name, which is conclusive evidence of His divinity.

It is evident from the writings of the Prophets, that Jesus Christ, who was sold for thirty pieces of silver, and was nailed to the cross, and pierced by the Roman spear, is the everlasting Father, the Prince of Peace, the eternal God. (See Zech. xi. 12, 13, and xii. 1, 10.) The just and Holy One (Acts iii.,) who created all things in heaven and earth—the *first* and the *last*, the only Saviour—the only God. "In him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. He possesses all the attributes and perfections of God. He is truly the Saviour of the world.

Thus we have clearly established, by proofs and arguments drawn from the Word of God, the proposition that Jesus Christ is both God and man, the Saviour of the world. The Scriptures are plain and pointed on this subject; yet there are difficulties in the minds of many touching the divinity of Christ. The great difficulty arises from a want of a proper discrimination between His *divinity* and *humanity.* They confound the two. They fail to determine when Jesus is speaking of the humanity, and when of the divinity.

"His human nature must not be confounded with His divine, for though there be a union of natures in Christ, yet there is not a mixture, or confusion of them or their properties. His humanity is not changed into His deity, nor His deity into humanity, but the two natures are distinct in one person."

It is true that this is a mystery which no one can explain. It never has been revealed to us; therefore, it belongs to God. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and our children forever." Deut. xxix. 29.

## CHAPTER III.

### THE SUFFERINGS OF CHRIST.

When the time was fully come—the time mentioned by the prophets of old—Christ made His advent into the world, to suffer and die for the sins of the people—to redeem fallen man from the curse of the law. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. "For the Son of man is come to seek and to save that which was lost." Luke xix. 10. When Jesus was made manifest to Israel, John said to the people: "Behold the Lamb of God, which taketh away the sin of the world." John i. 29.

He comes to redeem man, possessed of every qualification required by the divine law. He was made under the law to redeem them that were under the law.

The law requires that a redeemer must be near akin to the one to be redeemed, (Lev. xxv. 48.) Therefore, Jesus became our kinsman that He might fulfil the requirements of law in the redemption of man. "He took not on him the nature of angels; but he took on him the seed of Abraham. Where-

fore, in all things it behooved him to be made like unto his brethren, that he *might* be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 16, 17.

The sacrifice, and the one that offered it to the Lord, were required by the law to be without blemish. "No man that hath a blemish of the seed of Aaron, the priest, shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish: he shall not come nigh to offer the bread of his God." Lev. xxi. 21.

The paschal lamb, the type of the great sacrifice which was to be offered for the sins of the world, was to be without blemish—pure and innocent. (Ex. xii. 5.) Now, in order to a correct antitype, one must be found without spot or blemish—without sin. Such a one could not be found in Abraham, in Isaac, or in any one born according to the common laws of generation; for all such are corrupt, and by nature the children of wrath. In Jesus alone, who was born contrary to the common laws of generation, we have the true antitype of the paschal lamb. That He was thus born is evident from the words of the angel to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that *Holy thing* which shall be born of thee, shall be called the Son of God." Luke i. 35. The humanity was born of Mary, and *it* was without sin. This is plain, from the above expression of the angel—"That *Holy thing* which shall be born of thee." Peter, speaking of redemp-

tion and the purity of Christ, says that we were redeemed "with the precious blood of Christ as of a lamb without *blemish* and without *spot*." 1 Peter i. 19. Furthermore, Jesus Christ is termed the second Adam. The first Adam was made in the *image* and in the *likeness* of God. He was called the Son of God, and was without sin, *pure* and *innocent*. The second Adam, "the Lord from heaven," was the *image* of God. The inspired writer says: "In whom we have redemption, through his blood, even the forgiveness of sins, who is the *image* of the invisible God, the first-born of every creature." Col. i. 14, 15. Paul says: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the *image* of God, should shine unto them." 2 Cor. iv. 3, 4. The prophet Isaiah, speaking of the sufferings and death of Christ, says: "And he made his grave with the wicked and with the rich in his death, because he had done no violence, neither was any *deceit* in his mouth." Is. liii. 9.

Peter testifies to the same great truth, for he says, when speaking of Christ and His perfections: "Who did no sin, neither was guile found in his mouth." 1 Peter ii. 22.

John declares that "*In him was no sin.*" 1 John iii. 5. "For such a High Priest became us, who is *holy, undefiled*, separate from sinners." Heb. vii. 26. "But was in all points tempted like as we are, *yet without sin*." Heb. iv. 15.

The priest, under the law dispensation, was "com-

passed with infirmities." (Heb. v. 2, 3). Therefore, according to the requirements of the law, he had to offer a sacrifice *first* for his own sins, and then for the sins of the people. Jesus Christ, our great High Priest, being without sin,—without *spot* or *blemish*, offered but *one* sacrifice to God for sin. "But this man, after he had offered *one* sacrifice for sins forever, sat down on the right hand of God." Heb. x. 12.

Thus we have shown, from the word of God, that Jesus Christ, as the Son of man, was without sin,—without *spot* or *blemish*. He was truly holy. He was not involved in the transgression; and, therefore, was fully prepared to offer Himself to God for the sins of the people. It is true, that, although He was free from sin, He bore *our* sins. "The Lord hath laid on him the iniquity of us all." Is. liii. 6. Paul says: "For he hath made him to be sin for us, who knew no sin." 2 Cor. v. 21. This does not mean that He was made a *sinner*, but simply that *our* sins were laid on Him,—that He was made a sacrifice for our sins. In other words, He was a *sin-offering*, to bear the punishment due to sinners. His *death* was substituted for our death. "Who his ownself bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Pet. ii. 24.

The prophets not only foretold the advent of Christ into the world, but His sufferings, and the glory that should follow. Peter says: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have in-

quired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow." 1 Pet. i. 9-11.

His whole life was marked with afflictions and sorrows. Isaiah says: "He is despised and rejected of men; a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Is. liii. 3-5. When He came into the world He was despised and rejected of the Jews, His own people. "He came unto his own, and His own received him not." John i. 11.

They were filled with hatred to Jesus and His doctrine, and sought diligently to take His life, but failed to accomplish their fiendish purposes until Judas, one of the twelve, appeared in their council against Him and agreed to betray Him into their hands for thirty pieces of silver. The proposition and agreement of Judas was received with great delight by the enemies of Christ; and immediate preparations were made for the betrayal and apprehension of Jesus. While Judas was conferring with the Scribes and Chief Priest, Jesus, with His disciples, retired to the garden of Gethsemane. There,

with the sins of the world pressing heavily upon Him, He agonized and prayed that the cup might pass from Him. His sufferings were so intense that, "His sweat was as it were great drops of blood falling down to the ground." In His agony He exclaimed "My soul is exceeding sorrowful even unto death." His sufferings and prayers in the garden touched the sympathy of the heavenly host; "for there appeared an angel unto him from heaven, strengthening him." Before Jesus and His disciples left the place of prayer, "Judas, one of the twelve, came, and with him a great multitude with swords and staves," and laid hold on Jesus and "led him away to Caiaphas, the high-priest, where the Scribes and the elders were assembled." Here they sought, during that night, false witness against Him, that they might put Him to death. "And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, prophesy who is it that smote thee? And many other things blasphemously spake they against him." Luke xxii. 63-65. They not only struck Him *on* the face, but spit *in* His face. (Matt. xxvi. 67). They declared that He was worthy of death, and when the morning came they bound Him and led Him away, and delivered Him to Pilate.

A long and chilly night, such as had never been before, had passed; the sun beamed forth with all his beauty and splendor on the hill-tops, and along the valleys, and on the walls and temples of Jerusalem, the city of the living God, and the pride and glory of the Jewish Nation. But her streets are

deserted, and silence reigns there. No songs of praise or prayer are ascending to God from the temple. No Prophet or Priest is seen entering there. An awful and a solemn silence reigns in every department of the house of God. But hark! an unusual,—a wild, infuriated cry falls on the ear; *Crucify him! Crucify him!* A multitude of voices are crying with wild excitement, AWAY WITH HIM! AWAY WITH HIM!! "His blood be on us and on our children." Behold the High Priests are there. They have left the temple service, and engaged in a riot with the wicked rabble. Who is the great offender? Who has so exasperated the people that His life,—His blood is demanded as an atonement? 'Tis Jesus! 'Tis the Saviour of the world,—the Lamb of God, the Prince of peace, the eternal God,—who took on Himself the seed of Abraham, and dwelt on earth among men. He is receiving the taunts and the insults of a wicked, overbearing mob. Although no fault could be found in Him, yet the ruler, (Pilate) to please the people, who were crying for His blood, scourged Him and delivered Him to be crucified. Behold the Prince of glory with a mock robe placed on Him, and a crown of thorns on His head, and the wicked soldiers spitting on Him, smiting Him on the head with the reed, the thorns piercing his tender cheeks.

In derision they bow the knee before Him and cry, "Hail, King of the Jews!" He is rudely led away from the Judgment Hall to be crucified. He might have commanded a mighty host of angels to His assistance,—they were waiting His command.

But He suffered all their abuse and mockery with patience. Surrounded by an excited and a wicked multitude, He ascended the rugged Mount Calvary, bearing His own cross and faints beneath its weight. His friends all forsook Him. Peter, who said that he never would forsake Him, is gone. Jesus is nailed to the cross,—his tender hands and feet were nailed to the fatal wood. He is mocked, despised, and rejected of man. "And they that passed by reviled him, wagging their heads, and saying: Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise, also the chief priest mocking him, with the Scribes and elders, said: He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now if he will have him; for he said, I am the Son of God." Matt. xxvii. 39–43. The thieves which were crucified with Him, joined these wicked men in mocking and reviling the Saviour.

But He pitied His persecutors and cried: "Father, forgive them; for they know not what they do." Oh, what kindness, what tender mercy the dear Saviour exhibits in His dying moments! His friends were all gone save His mother and His mother's sister, Mary, the wife of Cleophas, Mary Magdalene, and John, the beloved disciple, who stood near the cross, and heard His dying groans. His Father forsakes Him, and He cries: "My God, my God, why hast thou forsaken me!" The sun refused to see

the dying Jesus give up the ghost. Darkness was over all the land, "and behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

When the revilers and murderers of Jesus heard and saw these things, they feared greatly, and exclaimed: "Truly, this was the Son of God." Joseph, a rich counsellor of Arimathea, and a disciple of Jesus, begged His body, and "took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid." But, on the third and appointed morning, Jesus arose from the tomb a triumphant conqueror over death, hell, and the grave. Now joy and gladness filled the hearts of His disciples. He was alive among them, with all the wounds which He had received from His persecutors and murderers.

He was seen of the disciples forty days, and spake to them "of the things pertaining to the kingdom of God." After He had given the last and great commission, He was parted from them and received up into heaven.

The work of redemption is now complete. Jesus suffered and died for our sins, and rose again for our justification. If Christ had not been raised then the plan of salvation would have been a failure.

The question might be appropriately asked at this point: Did the divinity or the humanity of Christ

suffer and die? We answer, the humanity. This is evident from the following considerations and Scriptures.

1. Jesus Christ, as has been clearly shown, was both God and man. "God with us,"—"God was manifest in the flesh." This is a great mystery, nevertheless it is true.

2. He was a perfect man,—of the seed of Abraham —had flesh and blood, and a soul. Isaiah says: "He shall see the travail of his *soul* and be satisfied." Jesus said to His disciples when in the garden of Gethsemane: "My *soul* is exceeding sorrowful, even unto death." He used the same word in this passage that is used in Matt. x. 28, "Fear not them which kill the body, but are not able to kill the *soul*." (See also Matt. xvi. 26.) He had a perfect human soul.

3. The sacrifices under the law were typical of the great sacrifice which Christ should offer for the sins of the people. These sacrifices were offered by the high-priest to *God*. That which was offered in sacrifice *suffered* and *died*. We have no account that there was any suffering on the part of God to whom the sacrifice was offered. Jesus Christ, the antitype of the paschal lamb, who is our great High Priest, offered His own *body* to *God*, a sacrifice for sins. The inspired writer says: "How much more shall the blood of Christ, who through the eternal Spirit offered *himself* without spot to *God*, purge your conscience from dead works to serve the living God." Heb. ix. 14. "Here we have the *second* person of the Godhead offering Himself, through the agency

of the *third*, to the *first*. Men may say that this is entirely above reason. So it may be, but it is not above revelation." On the cross Jesus was both *victim* and *priest*. Again, it is written, "By the which will we are sanctified through the offering of the *body* of Jesus Christ once for all." Heb. x. 10. Now, it is very evident from these Scriptures that the humanity of Christ was offered to God, a sacrifice for sin.

4. Jesus suffered in the flesh. It was the Son of man that was *betrayed* and *killed*. "The Son of man shall be betrayed into the hands of sinners, and they shall *kill him*." Matt. xvii. 22. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, *being put to death in the flesh*." 1 Pet. iii. 18. "For as much then as Christ hath suffered for us *in the flesh*, arm yourselves likewise with the same mind. For he that hath suffered *in the flesh* hath ceased from sin." 1 Pet. iv. 1.

Both soul and body was made an offering for sin. "It pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his *soul* an offering for sin." Is. liii. 10. Paul says: "Now once in the end of the world hath he appeared to put away sin by the *sacrifice of himself*." Heb. ix. 26. God prepared Christ a body for the express purpose of being made a sacrifice for sin. (Heb. x. 5.) In all the sacrifices under the law the *victim* that was offered as a sacrifice *suffered*. There is not the slightest intimation that God, to whom the victim was offered as a sacrifice, ever *suffered*. If the divinity did suffer there is no type of it in the ancient sacrifices. It is something

that was not thought of under the law dispensation.

But, according to the Scriptures, it was the humanity, and not the divinity of Christ that suffered and died for our sins. He offered His soul and body a sacrifice to God, which was freely accepted of Him; for such a sacrifice met the demands of the law. The law demanded the life of man; for it declares that, "The soul that sineth, *it* shall die." But the Son of man, Jesus Christ, became our substitute, and died that we should not die, but have life eternal. "For there is one God, and one Mediator between God and men, *the man Christ Jesus*, who gave *himself* a ransom for all, to be testified in due time." 1 Tim. ii. 5, 6.

5. In the hour of suffering and death the divinity had forsaken the humanity. This is evident from the words of Jesus while on the Cross. "About the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Matt. xxvii. 46. He was forsaken by the Father and left to drink the bitter cup alone. We cannot conceive how any one can, by a fair and honest interpretation, make the above Scripture mean anything else. It is very easy to assert that the divinity did not forsake the humanity in the hour of suffering, but proof to sustain the assertion cannot be found in the sacred Scriptures.

If the divinity of Christ suffered and died, then God suffered to appease His own wrath. If divinity suffered and died, where is the resurrecting power? Then Jesus must have remained in the

grave, and the powers of darkness would have prevailed.

While we hold and teach that the divinity of Christ did not suffer and die, we do not say that God had nothing to do with the atonement. The union of God with the humanity is a great mystery, and the divinity forsaking the humanity in the hour of suffering and death may be termed also a great mystery.

6. The atonement which Jesus Christ made by His suffering and death is full and complete. It includes the whole world. Jesus said: "I came not to judge the world, but to save the world." John xii. 47. John says: "And he is the propitiation for our sins; and not for ours only, but for the sins of the *whole* world." 1 John ii. 2. "God so loved the *world* that he gave his only-begotten Son that *whosoever* believeth in him should not perish, but have everlasting life." John iii. 16.

All are invited to accept salvation on the terms laid down in the sacred Scriptures. The Lord says: "Look unto me, and be ye saved, all the ends of the earth." Is. xlv. 22. We hear Isaiah exclaiming, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price." Is. lv. 1. "In the last day, that great day of the feast, Jesus stood and cried, saying, "If *any* man thirst, let him come unto me and drink." John vii. 37.

Many other passages of Scripture might be adduced showing that the atonement includes the whole world: but we deem these sufficient.

But notwithstanding the great salvation, and these kind invitations, man refuses to accept the offered mercy. He will not come to Christ, unless he is influenced and drawn by divine power, of which we will speak in the following chapter.

## CHAPTER IV.

THE HOLY SPIRIT—OPERATIONS AND INFLUENCES OF.

THE Holy Spirit is the third person in the Trinity, the Father, the Son, and the Holy Spirit, and these three are one.

We learn from the inspired writers that the Spirit of God was present when the world was created. "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God *moved* upon the face of the waters. And God said, Let there be light, and there was light." Gen. i. 1, 2.

1. His presence and influences have ever been recognized and realized by the people of God. David, in one of his prayers, said: "Cast me not away from Thy presence, and take not Thy Holy Spirit from me." Ps. li. 11. Again, "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. xxiii. 2. All the patriarchs and prophets were influenced and guided by the Holy Spirit.

2. The Holy Spirit is a real personage, who performs personal acts; such as hearing, speaking, teaching and guiding. The Saviour said to His disciples: "When they shall lead you and deliver you up, take no thought beforehand what ye shall

speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit." Mark xiii. 11. Again, "When he, the Spirit of truth is come, he will *guide* you into all truth; for he shall not *speak* of himself, but whatsoever he shall *hear*, that shall he *speak*, and he will *show* you things to come." John xvi. 13.

It is a remarkable fact that the inspired writers always used the pronoun of the masculine gender to represent the Spirit when they did not employ His name; but the advocates of Campbellism always, in their writings, use the pronoun of the neuter gender. Mr. Brents, speaking of the operations of the Holy Spirit, says, "What does it do, and *how does it do it?*"

Now it is well known that they are great advocates for the use of Scriptural words and phrases, yet they can depart from their own principles with wonderful ease, especially when such a course is necessary to sustain some favorite sentiment. Why, they reject the teachings of the inspired writers on this subject we cannot conceive, unless they do not believe in the divinity of the Holy Spirit, or it may be, because they believe that all the Spirit we have resides in the word. But let this be as it may, they get their doctrine into a very awkward shape by making the Spirit neuter gender. They teach that we are born of the Spirit. Now, we would be pleased to know how we can be born of that which is neither male nor female? We leave Campbellism to solve this difficulty.

3. The Holy Spirit is not only a real personage,

but is *divine*. He is God. This is plainly taught in the Word of God. Paul said to those who refused to receive and believe the truth, "Well spake the Holy Spirit by Esaias, the prophet, unto our fathers, saying go unto this people and say, hearing ye shall hear, and shall not understand; and seeing ye shall see and not perceive." Acts xxviii. 25, 26. When we turn to the prophecy from which this quotation was made by Paul, we find these words: "As I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here am I: send me. And he said, Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not." Is. vi. 8, 9. Paul believed and taught, as seen from the above Scriptures, that the Holy Spirit is divine. Peter taught the same doctrine. He said to Ananias, who had sold his land and kept back part of the price of it: "Why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land?" Acts v. 3. In the next verse he said to him, "Thou hast not lied unto men, but unto God." In these passages of Scripture the terms HOLY SPIRIT and GOD are used interchangeably, which is plain evidence that the inspired writers understood them to mean the same thing—that the Holy Spirit is God.

4. Attributes which belong to God alone are ascribed to the Holy Spirit.

1. *He is omnipresent.* The Psalmist David says: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell,

behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand hold me." Ps. cxxxix. 7–10.

2. *He is omniscient.* "For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the *Spirit* of God." 1 Cor. ii. 10, 11.

3. *He is eternal.* "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the ETERNAL Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 13, 14.

4. *He is creator.* After God had created the heaven and the earth, He said: "Let *us* make man in *our* image, after *our* likeness." Gen. i. 16. In the Book of Job it is written: "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii. 4.

The work of creation is ascribed to God, to Christ, and to the Holy Spirit. This may seem very strange and contradictory. But when we turn to the words of John, touching this subject, we see, not only beauty, but perfect harmony in these Scriptures. "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one." 1 John v. 7. This does not mean that they are simply one in sentiments, and in operation,

but that they are *essentially* one. Therefore the inspired writers uttered a *great* and *glorious* truth when they declared that the Holy Spirit is God.

5. *He is the Author of the Word.* The word of God. He is termed the Spirit of truth. Peter says: "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." 2 Pet. i. 21.

Paul, in his letter to Timothy, says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. While the disciples were waiting at Jerusalem for the promise of the Father, Peter stood up in the midst of them and said, "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them which took Jesus." Acts i. 16. Again, "For David himself said by the *Holy Spirit*, the Lord said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool." Mark xii. 36. These Scriptures plainly teach that the Holy Spirit is not the word, but the *author* of it. The word of God is the *instrument* which He uses. In a word, it is the *sword* of the Spirit. Paul, in his directions to the soldiers of Christ, says: "Take the helmet of salvation, and the *sword* of the Spirit, which is the word of God." Eph. vi. 17. He is the Author of it, and the owner of it. The word can accomplish nothing unless it is accompanied and used by the Holy Spirit.

Common sense teaches that a sword, unless it is used by an agent, will neither cut, pierce, nor kill any one, but, will remain harmless forever. It may be beautiful and perfect in every part, from which instructive and interesting historic lessons may be drawn, yet, it will wound no one, except a power, distinct from and above itself, is exerted on it.

So, the word, although pure and perfect in every part, will remain ineffectual, as far as conviction and conversion are concerned, except the Holy Spirit, —which is a power above the word, uses it. Then, and not until then, it will become "quick and powerful," piercing the sinner in the heart, causing him to feel that he is condemned in the sight of God.

5. The Holy Spirit reproves the world,—the unconverted. Than this, there is nothing more plainly set forth in the word of God.

The natural man, as has been already shown, is averse to everything that is good and holy. He does not desire the truth, but loves darkness rather than the light. He is depraved, sinful, and lost, and if left to himself never will turn to God. If ever saved, he must be drawn by divine power to the Saviour. Jesus said: "No man can come to me except the Father which sent me draw him; and I will raise him up at the last day." John vi. 44.

This Scripture plainly teaches the great necessity of a divine influence to lead man from the ways of death to the way of life and peace. Nothing short of the influence and power of the Holy Spirit can effect this great change in him.

In all ages of the world the Spirit of God is re-

presented as striving with man to lead him from sin to holiness. He strove with those who lived beyond the flood, but they continued to resist His influences until God determined to give them up to hardness of heart, and reprobacy of mind, that they might be destroyed. He said: "My Spirit shall not always strive with man." Gen. vi. 3. He continued his reprovings after the flood. This is evident from the words of Stephen to his persecutors and murderers. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." Acts vii. 51. Not only the persecutors of Stephen, but their ancestors were resisters of the operations of the Holy Spirit.

He still strives with the unconverted to convince them of sin, and lead them to Christ. The Saviour said to His disciples, "For if I go not away the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me." John xvi. 7.

But it is contended that the world cannot receive the Spirit, and the following Scripture is referred to as proof. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." John xiv. 16, 17.

By the term world in this text, the Saviour did not mean the natural universe, but the unconverted

portion of Adam's race. Now, there is a very wide difference between the terms, being *reproved* by the Spirit, and *receiving* the Spirit. The Campbellites, in their investigation of this subject, entirely overlook this important point, either intentionally, or from a want of a correct understanding of the truth. It is not true that the Spirit, in order to reprove a man, must enter into and dwell in his heart. He *reproves* all men, but is not *received* by all men,—is not known and enjoyed by all men. A man may reprove another in the kindest manner, and for his good, and the one reproved may reject and hate the one that reproved him. So, the Spirit may *reprove* a man of sin, and yet never be *received*, but rejected and hated. The whole tenor of Scripture sustains this sentiment. The persecutors and murderers of Stephen (Acts vi. 51) were reproved by the Spirit, but they would not *receive* Him. "But ye have set at nought," saith the Lord, "all my counsel, and would none of my reproof." Prov. i. 25. "They despised all my reproof," verse 30. Again, "He that being often *reproved*, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix. 1. But when the sinner yields to the reprovings of the Spirit, repents of his sins, and believes on the Lord Jesus Christ with all his heart, then he receives, enjoys and knows the Spirit; for the Lord says, "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you." Prov. i. 23. The Spirit enters into and dwells in the renewed heart. "For he dwelleth with you and shall be in you." Again,

"But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ he is none of his." Rom. viii. 9.

The Holy Spirit was sent into the world, not only as a Comforter and teacher, but to *convict* the world of sin, because they believe not on Christ. To awaken them, and cause them to see and feel that they are guilty, condemned sinners in the sight of God, unprepared to meet Him in peace, and then to influence them to become willing to forsake the ways of sin and death, and accept life eternal.

In order to possess the kingdom of heaven, and enjoy its blessings, we must sell *all* and buy it. The Saviour said, "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Matt. xiii. 44. Now, in order to do this there must be a right state of mind. The sinner must become *willing* to forsake *all* his sinful ways and follow Jesus. In his natural state he has not this disposition. He is *unwilling* that Jesus should reign over him. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. Therefore it is indispensably necessary that a divine power be exerted on the sinner, to slay the carnal mind, and influence him to become *willing* to forsake *all* for the pearl of great price.

That the sinner may hear and understand the truth, and become *willing* to be saved, his heart must be prepared by divine power, distinct from and above

the word. The truth is represented by the Saviour as seed. He said: "A sower went forth to sow his seed;" and in His explanation of this parable, He said to His disciples, "The seed is the word of God." Luke viii. 5–11.

Now, in order that seed, when sown, may germinate, spring up, and bring forth fruit, the ground must be prepared for the reception of the seed by an operation separate and distinct from the seed, or sowing the seed. It was never known that the ground was prepared—broken up and pulverized—by the seed *alone*, or by the simple process of sowing seed on it.

So, in order that the seed of the kingdom, when sown, may spring up and bring forth fruit to the glory of God, the sinner's heart must be prepared—broken up and softened—for the reception of the seed by a divine power—by the operations of the Holy Spirit. The seed *alone* will never prepare the heart for the reception of the truth. From whence, then, is this preparation? We answer in the words of inspiration, "The preparation of the heart in *man*, and the answer of the tongue, is from the Lord." Prov. xvi. 1.

When Paul preached at Philippi, on the side of the river, to the women who resorted thither, the Lord opened Lydia's heart, and gave her the *disposition* to attend to the things that were spoken by the servant of God. (Acts xvi. 14.) These Scriptures prove, conclusively, that the heart of the sinner, in order to receive the truth, and yield obedience to it, must be prepared by the Spirit of God.

6. The Holy Spirit is present, not only in conviction, but also in conversion, imparting life eternal to the humble, repenting sinner. "It is the Spirit that quickeneth." John vi. 6. The term quicken means to make alive. He was present in the old creation, and when He moved on the face of the waters, which was covered with thick darkness, God spake and instantly there was light. So, He is always present in the new creation, and moves on the great deep of the heart,—which is full of darkness,—imparting light, life, and peace to the soul.

In conversion the Word is the *instrument* which is used by the *agent*, the Holy Spirit. "The truth is that *by which* the Spirit converts, just as the sword is that by which the soldier kills his enemy." The sword would never wound or kill any one, except the *agent*—the soldier—takes it and uses it. The *Word* would never convert the sinner unless the *agent*—the Holy Spirit, which is a power above the Word—takes it and uses it. When the Holy Spirit *operates* in conversion through the truth, then, there are present in conversion both the truth and this operation of the Spirit *through* it. Consequently, this operation is not only a power above the Word, but more intense than the truth itself.

That the Holy Spirit is distinct from the Word is evident from the fact that we have the Word of God in our possession, and yet the Lord has promised to give the Holy Spirit to them who ask Him. The Saviour said, "If ye then, being evil, know how to give good gifts to your children; how much more shall your Heavenly Father give the Holy Spirit to

them that ask him." Luke xi. 13. Again, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God." 1 Cor. ii. 12. These Scriptures are so plain and pointed they need no comment. They speak for themselves in language, it seems to us, that cannot be misunderstood.

But we are informed by Campbellite teachers, that "in conversion no influence is exerted distinct from and above the truth." (Lard.) The same writer says, "Being born of God, or conversion, depends on the truth *alone*."

Then, of course the Holy Spirit is excluded—has nothing to do with the conversion of the sinner. Now, is such a doctrine true?

It is evident from the teachings of Christ and the Apostles that conversion does not depend on the word *alone*. Jesus said to the multitudes who sought Him for the loaves and fishes, "Therefore said I unto you that no man *can* come unto me except it were given him of my Father." John vi. 65. It is plain from these words that the conversion of the sinner does not depend on the word *alone*, but, also, on something else, and that something else is indicated by the term "*given*." They must be drawn by divine power. The Saviour did not cast out devils by His Word *alone*, but by the Spirit of God. (Matt. xii. 28.)

The Lord opens the sinner's heart, as He did Lydia's, and writes His law therein, and puts it into his mind. "For this is the covenant that I will make with the house of Israel after those days, saith

the Lord, I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. viii. 10. Now, according to this Scripture, conversion does not depend on the truth alone, but on something more than the truth—a divine operation. Putting the truth *into* the mind, and writing it *in* the heart, is the work of the Holy Spirit. Paul says to the Corinthians: "Forasmuch as ye are manifestly declared to be the epistles of Christ ministered by us, written not with ink, but *with the Spirit of the living God;* not in tables of stone, but in fleshly tables of the *heart.*" 2 Cor. iii. 3. The epistles of Christ are sealed by the same divine hand that wrote them. "In whom also, after that ye believed, ye were *sealed* with that Holy Spirit of promise." Eph. i. 13. "Grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption." Eph. iv. 30.

James says: "Of his own will begat he us, with the word of truth, that we should be a kind of first-fruits of his creatures." James i. 18. Here we are plainly taught that conversion is ascribed to God, and the instrument by which He performs this work is the word of truth. "*He* begat us," says James, "*with the word of truth.*" Once more—the conversion of the Thessalonians is ascribed, not to the word alone, but, also to the Holy Spirit. "For our Gospel," says Paul, "came not unto you in word only, but also in *power and in the Holy Spirit.*" 1 Thes. i. 5. These passages of Scripture plainly teach that in conversion there is a direct and personal influence of the Holy Spirit, consequently the Campbellite theory

that "conversion depends on the truth *alone*," is not true.

But it may be said that we have no positive evidence that the Spirit ever did operate without the Word. By reference to the Scriptures it will be seen that there are instances where He did operate without the Word. The Lord said to Jeremiah, "Before I formed thee in the belly I knew thee: and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer. i. 5. The angel, speaking of John the Baptist, said: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the *Holy Spirit*, even from his mother's womb." Luke i. 15.

7. Justification, the washing, renewing, and sanctification are all the work of the Spirit. The inspired writer says, "Not by works of righteousness which we have done, but according to his mercy HE saved us by the washing of regeneration and renewing of the Holy Spirit, which he shed on us abundantly, through Jesus Christ our Saviour." Titus iii. 5.

Again—"But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11. The whole work of conversion, or of cleansing and making free from sin, is done *by the Spirit of God*, and *in the name of the Lord Jesus*.

When the repenting sinner is made free from sin, the Holy Spirit sheds abroad the love of God in his heart. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ. By

whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. v. 1–5.

The peace, love, and joy which are felt in the heart of the new-born soul is *incontestable* evidence that the Holy Spirit is present and operates in conversion. Paul to the Galatians, says: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." Gal. v. 22, 23. Again, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. xiv. 17.

8. He confirms and makes certain the work of regeneration. By the Holy Spirit we are put into Christ, and sealed in Him. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. xii. 13. The same inspired writer in his letter to the Ephesians, says, "In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; *in whom* also, after that ye believed, ye were *sealed* with that Holy Spirit of promise." Eph. i. 13.

This sealing will remain sure and unbroken through all the vicissitudes of life. Yea, as long as Christ and the Spirit shall exist.

9. The Holy Spirit is the teacher, guide, and comforter of the people of God. He aids them in their devotions, and teaches how to pray, and what to pray for. "Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. viii. 26.

He not only teaches them how to pray and what to pray for, but enlightens their minds so that they may understand the sacred Scriptures. David said, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. cxix. 18. "Then opened He their understanding, that they might understand the Scriptures." Luke xxiv. 45.

Once more—"But the *manifestation* of the Spirit is given to *every* man to profit withal." 1 Cor. xii. 7.

These declarations of the inspired writers, touching the influences and operations of the Holy Spirit, are so plain that no one who desires the truth, it seems to us, can misunderstand them. Nevertheless, there are those who *teach* sentiments on this subject in direct opposition to the word of God.

Campbellism teaches that no one receives the Holy Spirit previous to baptism. Mr. A. Campbell, the founder of that system, says: "The question is, why is the Holy Spirit promised as consequent upon immersion? I answer, first, because forgiveness is through immersion, and because, in the second place, the Spirit of holiness cannot reside in any heart where sin is not absolved. This is the invariable law in the moral empire over which the Lord Jesus reigns." *Chris. Bap.* p. 439.

The first proposition in this quotation—"that forgiveness of sins is through immersion," is false, (as we will show in the next chapter,) consequently all his conclusions based on it are false. The Campbellites repeat the sentiments of Rome,—no baptism, no salvation—no baptism, no Holy Spirit.

Does the New Testament teach such a doctrine? It certainly does not. Peter on the day of Pentecost said: "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon *all flesh;* and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts ii. 16, 17. In the same discourse, speaking of the crucifixion of Christ, he said: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth *this*, which ye *now see* and *hear*." (Ver. 33.) This was before their baptism.

While Peter was preaching to Cornelius, and to those who had assembled with him, "The Holy Spirit fell on all them which heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Acts x. 44, 45. Now, after this, Peter commanded them to be baptized because they had already received the Holy Spirit; for he said, "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord." Vers. 47, 48.

These Scriptures prove clearly that baptism is not the condition of receiving the Holy Spirit.

But the words used by Peter, in his sermon on the day of Pentecost, are urged in support of the dogma in question. "And Peter said unto them, Repent, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the *gift* of the Holy Spirit." Now, the apostle did not say, and ye shall receive the *Holy Spirit*, but the *gift* of the Holy Spirit.

The *gift* of the Holy Spirit enabled those who received it to speak with tongues—to understand and speak different languages. The *gift* of the Holy Spirit, and the Holy Spirit are not the same. Therefore, this passage contains not the slightest shadow of proof in support of the Campbellite doctrine that the Holy Spirit is not received until after immersion, or that baptism is the condition of receiving the Holy Spirit.

## CHAPTER V.

### WHAT WE MUST DO TO BE SAVED

WHAT must I do to be saved? is the earnest inquiry of a convicted sinner, who sees and feels that he is condemned and lost; and without divine assistance will be banished from God forever. With such a sense of guilt and condemnation he feels to humble himself before God and plead for mercy. Thus the Philippian jailer felt when he came trembling and fell down before Paul and Silas, (who were imprisoned for the testimony of Christ,) and cried out, saying: "Sirs, what must I do to be saved?" Acts xvi. 30.

The natural man is in an unsaved state, depraved, sinful and lost. He is out of Christ, and, if left to himself, will live and die out of Christ, and be turned into endless torment. But God, who desires all to be saved and come to the knowledge of the truth, has sent the Holy Spirit into the world to strive with sinners and awaken them to a sense of their true condition—to *convict* them of sin, (John xvi. 8,) and lead them to the fountain of life.

Although the sinner is *dead* in trespasses and sins, God will cause him to hear His warning voice. The Saviour said: "The hour is *coming* and *now* is, when

the dead shall hear the voice of the Son of God, and they that hear shall live." John v. 25. The voice of God will penetrate the ear, arouse the dead faculties of the soul, and awaken the sinner to a sense of his guilty and lost condition. Thus the secrets of his heart are made manifest, and he is led to repentance, deep humility of soul, and to cry for mercy. The Saviour in this Scripture had no allusion to those who had died a natural death, but to those who are dead in trespasses and sins, and destitute of righteousness and true holiness. *All* shall hear, but none but those who *obey* His voice shall live.

In conviction God does not consult the will of man, but after he is awakened to a sense of his lost condition He places life and death before him. "Thus saith the Lord; behold I set before you the way of life, and the way of death." Jer. xxi. 8. He urges the sinner to shun death and accept life, assuring him that it is His will that all shall turn from their evil ways and live. "As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his evil ways. Turn ye, turn ye from your evil ways; for why will ye die?" Eze. xxxiii. 11. Again, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Is. i. 18. The Saviour says: "Cŏme unto me, all ye that labor and are heavy laden, and I will give you rest." Mat. xi. 28. Notwithstanding these entreaties and invitations to turn from the ways of death and live, the sinner may stifle his convictions, resist the in-

fluences and operations of the Holy Spirit, as did the Antediluvians, and the persecutors and murderers of Stephen, and continue to harden his heart until all these heavenly influences will be withdrawn from him. Then destruction will be his doom. God says: "My Spirit shall not always strive with man." Again, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Pr. xxix. 1. Multitudes of our race, no doubt, who were once convicted of sin, are now realizing the torments of hell.

In order to salvation there must be, not only conviction, but repentance toward God. There must be real sorrow of heart for sin, as an offence against God. Nothing short of this will produce genuine repentance. "For Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death." 2 Cor. vii. 10. Without true repentance there can be no salvation. This is evident from the words of Jesus, when He said: "Except ye repent, ye shall all likewise perish." Luke xiii. 3. But the question is asked, "How can the sinner, who is *dead* in trespasses and sins, repent or believe?" We answer, that if those who are spiritually dead can *hear* and *obey*—and the Word of God declares that they can—then, it is evident that they can *repent* and believe. It is true that a dead man cannot act. The power and skill of man cannot make him sensible of his condition, or of any thing else. Nothing but divine power can accomplish this work. Divine power is exerted on the sinner, who is dead in trespasses and sins,—the voice of God penetrates

his ears, and he is awakened to a sense of his true condition.

2. The order of the Gospel is, 1. *Repentance*, 2. *Faith*, and 3. *Remission of sins*. This is plainly set forth by the inspired writers. When John the Baptist came preaching in the wilderness of Judea, he said to the people, Repent ye, for the kingdom of heaven is at hand." Mat. iii. 2. Jesus, in His first sermon, said: "The time is fulfilled and the kingdom of God is at hand: "Repent ye and believe the Gospel." Mark i. 15. "When He called unto Him the twelve and sent them forth by two and two, they went out and preached that men should repent." Mark vi. 12. Paul taught "publicly and from house to house, testifying both to the Jews and also to the Greeks *repentance* toward God, and *faith* toward our Lord Jesus Christ." Acts xx. 21. Jesus said: "I am not come to call the righteous, but sinners to *repentance*." Luke v. 32. It is seen from these passages of Scripture that *repentance* is always placed *first* and then *faith*. Repent and believe, but never, believe and repent. God knew what man ought to do *first*, and what he ought to do *next*, in order to be saved. Men are addressed by the inspired writers as believers in the existence of God, and as sinners against Him. Therefore, the first thing the sinner is required to do, is to repent and believe on the Lord Jesus Christ. This is God's plan.

But the Campbellite order—"*Believe* and *repent*," stands in direct opposition to the teachings of Christ and the Apostles. Indeed, a passage of Scripture cannot be found in the Word of God which reads,

"*Believe and repent,*" yet it is used by Campbellite teachers and writers as the Word of God. Indeed, they cannot sustain their system without transposing the order of the words of the Spirit, and thus change their meaning. It requires it, and cannot live without it. The whole theory stands on the perversion of the sacred Scriptures.

But it is contended that the order of the words of the inspired writers is of no consequence—that it is merely accidental. If it be true that the Spirit puts His words in accidental order, and that it makes no difference whether Repentance or Faith, or Born of Water or of the Spirit is put first, is it not strange, that the Holy Spirit always,—according to the Campbellite theory—made a mistake in placing the order of His words? For in every instance, as shown above, he placed Repentance before Faith. Is it not strange that the writers and ministers of this order never make such a mistake? For in every instance they place *faith* before *repentance.*

But it is important that the order remain as God has placed it. It determines the nature of faith; for if faith follows repentance, then a mere belief that Jesus is the Son of God is not saving faith. It is true that this is necessary to repentance: "For he that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek Him." Heb. xi. 6. But saving faith is something more than believing that God is, or that Jesus Christ is the Son of God. It is that act of the humble, repenting sinner which receives Christ as *his* Saviour. Faith is *trust* in Christ, and as an impenitent sinner

cannot trust in Him, consequently there can be no saving faith without repentance.

But it is contended, that, "If repentance precedes faith, it cannot be of faith, and is therefore sin." To prove this assertion, the following passage of Scripture is quoted: "Whatsoever is not of faith is sin." Rom. xiv. 23. This seems to be positive proof that faith should precede repentance, and many, no doubt, receive it as being an unanswerable argument on this subject. But it requires only a little consideration to see that instead of expressing the truth, it teaches a positive falsehood; for it plainly contradicts the words of inspiration. And we lay it down as a rule that any interpretation of Scripture that contradicts the word of God is false.

But, how does faith come? The answer is, by hearing; for Paul says, "Faith cometh by hearing, and hearing by the word of God." Rom. x. 17.

Now, if hearing precedes faith, then it is not of faith, and is, therefore, sin, "For whatsoever is not of faith is sin."

Thus we see that if *repentance* is sin because it precedes faith in the word of God, then *hearing* is sin, because it precedes faith. Consequently, we are excluded from salvation, for unless we hear we cannot believe, and without faith we cannot be saved. Than this there is nothing more evident. Surely, then, the Campbellite theory, and reasoning, touching the order of repentance and faith, is false.

Repentance is accompanied by sorrow, shame, self-abasement, remorse and such like exercises. Faith is attended by peace, joy, assurance and such

like effects. Now, suppose the Campbellite view of the order to be correct, the sinner would, in coming to Jesus, first, pass through the bright revealments of *faith*, and then sink into the dark and dreary solitudes of *repentance*. Thus, the good wine would be given at the beginning of the feast, which is Satan's established policy. Christ reserves the best of the wine for the last of the feast.

3. True repentance leads the sinner to forsake all his evil ways, and to seek God with his whole heart. He cannot cling to *one* sin and be saved. The young man, who came running to Christ and kneeled before Him, and said, "What must I do to inherit eternal life," had kept the commandments from his youth; yet, he lacked *one* thing. He loved his wealth and clung to it. This *one* thing caused him to lose his soul. When Christ required him to sell all his possessions and give to the poor, and take up the cross and follow Him, he turned away sorrowful and left Jesus. (Mark x.) God requires the whole heart; for He says, "Son give me thy heart." The sinner, who feels in his *heart* sorrow on account of sins committed against God, will plead with Him for mercy. We pray for what we desire. Paul desired in his heart that Israel might be saved, therefore he prayed for it. (Rom. x. 1.) The convicted, repenting sinner, desires in his heart to be saved, therefore he prays earnestly for it. A repentance that does not lead the sinner to pray to God for mercy, is a false repentance and will not lead unto eternal life; for no one can be saved without prayer. (Rom. x. 13.)

But Campbellite teachers tell us that it is not the duty of sinners to pray for the remission of their sins. Mr. Lard says: "That it is not the duty of the sinner, the unbaptized, *to pray for the remission of his sins;* that it is not made his duty to do so by the Bible—not even by implication." This quotation contains the general sentiment of this sect touching the duty of sinners in reference to prayer.

Now, as we are admonished by an inspired writer, (1 John i. 1, 2,) not to believe every doctrine that may be presented to us without due consideration, let us try the above sentiment by the unerring standard—the Word of God.

We learn from the Scriptures that God has made it the duty of all men, both saint and sinner, to pray.

1. Divine worship is a universal obligation, binding on all men every where. None are exempt, "For it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Mat. iv. 10. In all ages prayer has been recognized as a part of divine worship. Indeed, it is an *essential* part, for no one can worship God, as directed in the sacred Scriptures, without prayer.

2. The obligation of prayer is as extensive as the atonement of Christ. If the atonement is limited to the baptized *alone*, then it is the duty of none but the baptized to pray. But if Jesus suffered and died for all—and the Word of God declares that He did, —then it is the duty of all men to pray. This is evident from the words of Paul to Timothy. He says: "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks

be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for *all*, to be testified in due time. Whereunto I am ordained a preacher, an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity." 1 Tim. ii. 1–8.

In the first place we learn from this Scripture that it is the duty of Christians to pray for *all men*. In the second place we are assured that this is good and acceptable to God our Saviour, who will have *all men* to be saved. And, in the third place, that the man Christ Jesus gave Himself a ransom for *all*, and is Mediator between God and men, and for *this reason*, it is the duty of *all men* to pray. "I will *therefore* that men pray everywhere, lifting up holy hands without wrath and doubting." The term therefore means, "*For this reason*, referring to something previously stated." It is not said that baptized men alone should pray, but *men*, both saint and sinner.

But the objectors to this doctrine ask with much assurance, "Where is the command for sinners to pray?" What is a command? We answer, it is an order, or a direction, given by one having the authority to govern. When God directs man to do a certain thing it is termed a command. "Go ye

into all the world and preach the gospel to every creature" (Mark xvi. 16,) is a command of God, addressed to His disciples. "*Repent ye,*" is a command of God addressed to sinners. To this, we presume, all agree. Now, by reference to Isaiah lv. 6, we find the following words addressed to the unconverted; "Seek ye the Lord while he may be found, call ye upon him while he is near." Here the sinner is plainly and positively commanded to *seek* God, and to *call* upon Him. Let us examine for a moment what is the true meaning of the term *call.* Webster, in giving the definition of the word *call,* says;—"In a theological sense, to pray, or to worship."

"In both the Old and New Testaments to call upon the name of the Lord, imports invoking the true God in prayer." Encyclopedia of R. K., p. 295. Now, for the encouragement of the sinner, and to assure him that he is acting in obedience to the will of God when he calls upon Him in prayer, the promise is given; "They who call upon the name of the Lord shall be saved," Joel ii. 32. It is very evident that those referred to in this text are in an *unsaved* state, and in order to be saved they must call upon the name of the Lord in prayer. Indeed, there is no promise of salvation to those who do not thus call upon Him.

The Saviour, while on earth, taught that it was the duty of all men to call on God in prayer. Luke says; "And he spake a parable unto them to this end, that men ought always to pray, and not to faint," Luke xviii. 1.

The language used by the Saviour in this parable is general,—*men*. The term *ought* carries with it a command and moral obligation. The Saviour does not say that *baptized* men *alone ought* always to pray. He does not confine the duty of prayer to a certain class or profession, but teaches that it is the duty of *men*, irrespective of their character, or profession to pray. They are under moral obligations to call upon God in prayer, for the forgiveness of their sins.

Prayer is a duty binding on all men, because the Lord condemns those who do not pray. Job speaking of the wicked says; "Therefore they say unto God, depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit should we have if we pray unto him?" Job xxi. 14, 15. On account of their wickedness in neglecting prayer, the Lord says; "They are as stubble before the wind, and as chaff that the storm driveth away." They were condemned and rejected by the Lord. So it will be with every one who refuses to ask God for the remission of his sins, and with every one who encourages the sinner to pursue such a wicked course. In the day of judgment they will be like the chaff which the wind driveth away.

David, in one of his prayers, says; "Pour out thy wrath upon the heathen that know not thee, and upon the kingdoms that have not *called* upon thy name." Ps. lxxix. 6: Jeremiah says; "Pour out thy fury upon the heathen that know thee not, and upon the families that CALL not on thy name." Jer.

x. 25. If the Bible does not make it the duty of the sinner to pray, is it not very strange that God would condemn him for refusing to call on Him? God condemns man for the neglect of duty, but never for the neglect of that which is not his duty.

It is evidently the duty of all men, both saint and sinner, to pray; for Jesus in His sermon on the mount instructed the people to pray, and assured them that they should receive the desired blessing. "Ask, and it shall be given you; Seek, and ye shall find; Knock, and it shall be opened unto you. For *every one* that asketh receiveth." Matt. vii. 8. This was addressed to the multitudes, who followed the Saviour and listened to His gracious words. This is evident from what the inspired writer says; "And there followed him great *multitudes* of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." Matt. iv. 25. These multitudes were present at the commencement and close of His sermon, for it is written; "And it came to pass when Jesus had ended these sayings, the PEOPLE were astonished at his doctrine, for he taught them as one having authority, and not as the Scribes." Matt. vii. 28, 29.

There are examples recorded in the Bible where sinners, and, also, unbaptized persons did pray, and the Lord heard their prayers.

The language which Jesus used when He said, "*Men ought always to pray*," as already mentioned, is general, including both saint and sinner. This is plain from the examples which He gives, in the same discourse, not only of the elect,—the children of God

—but of sinners praying." He said; "Two men went up into the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner." Luke xviii. 10–13.

The publican, in his prayer, acknowledged to God that he was the sinner, and prayed for mercy—for the forgiveness of his sins. Did God hear and answer his prayer? He did. "I tell you," said Jesus, "this man went down to his house *justified*, rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." He was pardoned, for justification includes pardon. "*Justify*—To pardon, and clear from guilt." (Webster.)

But it is said that this man—the publican—was a Jew, in covenant relation with God, and, therefore, had a right to pray. Admitting that he was a Jew, he had no more right to pray to God for the forgiveness of his sins than a Gentile had. As moral, accountable beings, there is no difference between them. Paul, in his letter to the Romans says; "Whosoever believeth on Him shall not be ashamed. *For there is no difference between the Jew and the Greek;* for the same Lord over all is rich unto all that *call* upon Him. For *whosoever* shall *call* upon

the name of the Lord shall be saved." It is plainly taught in this Scripture, that if the Jew had a right to pray to God, then the Greek had; for there is no difference between them.

Near Jericho, there was a certain blind man siting by the way-side begging. When he learned that Jesus was passing by, "He cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, thou Son of David, have mercy on me." Luke xviii. 38, 39. Did Jesus hear and answer his prayer? He did; and gave him sight and saved him. He said to the blind man, when he was brought to Him, "Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise to God." (Vers. 42, 43.)

We learn from this passage of Scripture that those who rebuked the blind man when he cried for mercy, and told him to hold his peace, were not following Christ, but going before Him. So it is now; those who rebuke the sinner, when he calls upon God for mercy, and tell him that the Word of God does not teach him to pray for the remission of his sins, are not following Christ, but going before Him.

The thief on the cross was a sinner,—a great sinner—and yet he prayed, saying, "Lord, remember me when thou comest into Thy kingdom." Jesus heard and answered his prayer, and said to him, "This day shalt thou be with me in paradise." Luke xxiii. 42, 43.

Paul, before his baptism, prayed. While on his way to Damascus with authority from the high-priest to bind all that call on the name of the Lord, both men and women, and carry them bound to Jerusalem, suddenly a light shone round about him from heaven, and he fell to the earth. "And he trembling and astonished, said, Lord, what wilt Thou have me to do?" Acts ix. 6. He arose from the earth, and in obedience to directions from God, he went into Damascus, and the Lord said to Ananias, "Behold he prayeth."

Cornelius, an unbaptized Gentile prayed, and God heard and answered his prayers. "There was a man in Cesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and *prayed* to God *always*." Acts x. 1. His prayers were heard and accepted. The angel said unto him: "Thy prayers and thine alms are come up for a memorial before God." And when Cornelius addressed Peter on this subject, he said: "Four days ago I was fasting until this hour, and at the ninth hour I *prayed* in my house, and behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." (Vers. 30, 31.)

In addition to these sacred truths, which teach *plainly* and *emphatically* that it is the duty of *men*—saint and sinner—to call on God in prayer, God has decreed that every one of the human family shall bow the knee before Him. "As I live, saith the

Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. xiii. 11. Again, it is written, "At the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 10, 11. But those who object to the sentiments set forth in these Scriptures teach that the prayer of a sinner is abomination to God.

It is true that the prayers of a certain class of sinners are not acceptable to God. Now the question is, Who are they? We answer in the words of inspiration, "He that turneth away his ear from hearing the law, even his prayer is abomination." Prov. xxviii. 9. It is plainly seen that this Scripture has *no* reference to those who *desire* to hear the Word of God, but to those who *will not hear* it—the despisers and rejecters of the truth; and to use it as applying to sinners in general, is a perversion of the sacred Scriptures.

Before leaving this point, we notice, briefly, another passage of Scripture, which is relied upon as proof that sinners should not pray. It reads as follows: "Now we know that God heareth not sinners." John ix. 31. Now, by reference to the preceding verses in this chapter, the reader will see at once that these are not the words of Christ, but of the Jews. The blind man who had been healed by Christ was a Jew, and was addressing the Jews when he uttered the above words. The sentiment that God would not hear sinners was taught by the Jews, not by Christ, for it stands in direct opposition to the

teachings of the Saviour, as already shown in the preceding part of this chapter.

5. True repentance not only leads the sinner to pray for the remission of his sins, but to humility of heart and contrition of soul.

The publican was a true penitent when he said, "God be merciful to me a sinner." His heart was humbled within him. The Ninevites repented at the preaching of Jonah, and humbled themselves in sack-cloth. The king said; "Let man and beast be covered with sack-cloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in his hands." Jonah iii. 8. God heard their prayers, and saved them from the intended destruction. Their humility and cries for mercy were acceptable to Him. "A broken and a contrite heart, O God, thou will not despise." Ps. li. 17. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Is. lxvi. 2. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes." Matt. xi. 21.

Another proof of this proposition is found in Paul's letter to the church at Corinth. He says; "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or *unbelievers*, will they not say that ye are mad? But if all prophesy, and there come in one that *believeth* not, or one unlearned, he is convinced of all, he is judged of all; and thus are

the secrets of his heart made manifest; and so *falling down* on his face he will WORSHIP God, and report that God is in you of a truth." 1 Cor. xiv. 23–25. The unbeliever enters the assembly of the saints, hears the gospel preached in simplicity, becomes convicted and falls down on his face in their midst and worships God. Now, it is a remarkable fact that Paul did not utter a word in condemnation of such a course. He did not teach the people that the sinner is not authorized by the word of God to pray for the remission of his sins. No, not a word of this kind did He utter.

It is the duty of the sinner to humble himself in prayer, and *weep* and *mourn* on account of his sins, for James says; "Submit yourselves therefore, to God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." James iv. 7–10. But, it is said that this Scripture was not addressed to sinners. What! Not addressed to sinners! I cannot conceive how any one, with the Bible before him, can make such a reckless assertion. But we suppose it requires such statements to sustain the unholy, the unscriptural doctrine that sinners should not pray and weep, and mourn on account of their sins. It is plain from the context that this passage of Scripture has direct reference to the unconverted. In the first place the epistle was written

to the Jews scattered abroad—the twelve tribes. The most of the Jews, according to the Scriptures, were wicked, rejecters of Christ. All that bore the name of Israel were not spiritually Israel. They were ignorant of the righteousness of God. Paul says; "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Rom. x. 1. In the second place, those addressed are termed adulterers and adulteresses, evil, envious, and proud. Therefore they are commanded to submit themselves to God, weep and mourn, and humble themselves in the sight of the Lord, and are assured that He would lift them up.

Jesus came into the world to comfort and save those that mourn. Isaiah, speaking of Christ says; "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to *comfort all that mourn.*" Is. lxi. 1–2.

And when Jesus came into the world and commenced preaching the Gospel, He said: "Blessed are they that mourn; for they shall be comforted." Matt. v. 4.

The awakened and convicted sinner is commanded to repent and believe. The Saviour, in His first sermon, said: "Repent and believe the Gospel." Repentance is required of all men every where. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." Acts xvii. 30.

Repentance precedes saving faith, and faith precedes justification. This is the gospel order, and we cannot reverse it without incurring the displeasure of God, and stand convicted as false teachers. No one will repent before conviction—no one will exercise saving faith in Christ before repentance—no one can become a child of God before he repents and believes with all his heart on the Lord Jesus Christ. True repentance humbles the heart, and leads the sinner to the feet of Jesus that he may believe.

No one can believe *on* the Lord Jesus before conviction and repentance. The Saviour said to the chief priest and elders: "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward that ye MIGHT BELIEVE him." Mat. xxi. 32.

6. *In the exercise of faith the repenting sinner is justified—is saved;* consequently his sins are remitted before and without baptism. This is clearly set forth in the Word of God. We are saved by faith, not because it possesses any merit within itself, but because it embraces, or touches a saving object—the Lord Jesus Christ.

In order to be saved the sinner must believe the truth. "Repent and believe the gospel." The gospel of Christ contains the truth, and is presented to the mind as the power of God unto salvation to every one that believeth.

But suppose he receives and adopts another theory —that which is not true—and believes it and defends it. Will his faith save him? We answer it will not.

Why? Because, in the first place, it is not the truth he believes; and in the second place, his faith fails to embrace the proper, or saving object. Consequently he fails to receive the remission of his sins. Error may be believed with as much intensity as is possible for a man to believe a thing, and defended with zeal and energy; yet, it never can save the one thus believing. He may be sincere, and think that he is doing God service; yet, if his faith does not embrace the object and truths offered for his salvation, he will fail to obtain eternal life.

If the woman who came behind the Saviour, and touched the hem of His garment and was healed, had touched the hem of Peter's garment, she would not have been made whole. If she had touched him or some one else by a mistake, or by the direction of some friend, she would not have been healed. The healing virtue is in Christ, and in no other. The humble repenting sinner must embrace or touch Christ by faith, and the instant this takes place virtue flows from Christ and heals the sin-sick soul. This great and glorious change is instantaneous. It is represented as passing from death unto life. Between life and death there is no interval. The moment you leave the one state you enter the other.

The trembling jailer said to Paul and Silas, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts xvi. 30, 31. They uttered not a word about baptism. There is not the slightest intimation that it is essential to the remission of sins. If there can be no remission without baptism, why

did Paul and Silas fail to instruct the jailer on this point? It seems to us that this would have been the very time, and the very place to have introduced and taught this doctrine. Paul and Silas were true ministers of God, called and sent by Him to preach the truth, and nothing but the truth; therefore they could not, without departing from the truth, teach the jailer that baptism was a condition of pardon.

But says one, "Faith in this instance is put for the entire series of acts in the terms of pardon—repentance and faith." This cannot be true. Because, in the first place, *Repentance* and *Faith* are moral duties binding on all men, and the exercise of the one may imply the exercise of the other. There is a necessary relationship between them, for the Saviour taught the chief priests that it was for the want of repentance that they did not believe. Matt. xxi. 32.

In the second place, baptism is not a moral, but a ceremonial duty, and can have only an instituted connection with faith. A man may *repent* and *believe*, but, at the same time, may not be baptized. This Campbellism admits. There is, then, no necessary connection between faith and baptism, by which obedience to the one duty inevitably leads to a compliance with the other, but between faith and repentance this connection exists in the nature of things. This distinction Campbellism overlooks in its investigations on this subject.

The apostle Paul never taught the sentiment that baptism was a *condition* of pardon. In his letter to the church at Corinth, he said: "I thank God that I baptized none of you but Crispus and Gaius, lest

any should say I baptized in my own name. And I baptized also the household of Stephanus; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel." 1 Cor. i. 14–16. What! none can receive the remission of sins without baptism, and Paul, an inspired apostle, declares that he was not sent to baptize, and thanks God that he baptized so few! This is not the language of a believer in baptismal regeneration. Although he baptized so few that belonged to the church at Corinth, he claims to be their spiritual father. He said to them; "For in Christ Jesus I have begotten you through the gospel." 1 Cor. iv. 15. We never hear Paul saying he thanked God that he had influenced only a few to *repent* and *believe*—that he was not sent to teach repentance towards God, and faith towards the Lord Jesus Christ.

The same doctrine that Paul taught the jailer occupies a prominent place in all his writings. His doctrine touching justification agrees precisely with the teachings of Christ, and all the apostles. In their sentiments there is a oneness. Let us see for a moment the beauty and harmony of their teaching.

The Saviour, in His instructions to Nicodemus, said; "He that believeth on the Son *hath* everlasting life." Not *will* have it at some future time, or after some future act, but has it *already*, the very *moment* he believes.

Again—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever *believeth* in him should not perish, but have eternal life." John iii. 14.

Here the Saviour has reference to the brazen serpent which Moses lifted up on a pole in the camps of Israel, whilst they were in the wilderness between Egypt and the land of Canaan.

We learn from the Scriptures that the children of Israel, while journeying in the wilderness spake against God, and against Moses. On this account, "The Lord sent fiery serpents among the people, and they bit the people; and much of the people of Israel died." In their afflictions and deep distress they acknowledged their sins, and asked Moses to pray for them. "And Moses prayed for the people, And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." Numbers xxi. 6–8. It is very evident that no overt act intervened between the looking of the bitten Israelite and his being healed. He was not required to look, and then go to a stream, or fountain of water and be washed or wash himself before he could be cured. God gave no such directions. But that very moment he looked upon the brazen serpent which was placed on the pole by Moses, all the poison, *by Divine power*, was removed from his system, and he was cured. So, no overt act intervenes between the faith of the sinner and his salvation. That very moment he believes with all his heart on the Lord Jesus Christ, the poison of sin, *by divine power*, is removed from his soul, and he is made whole—a new creature in Christ. With the Jew it was *look* and live, with the repenting sinner it is *believe* and live.

The Saviour, speaking of Himself, says: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John vi. 40.

Again—"He that heareth my word, and *believeth* on him that sent me, *hath* everlasting life, and shall not come into condemnation; but is passed from death unto life." John v. 24. It is evident from the teachings of Christ, that it is by *faith*, and not baptism, that the sinner is justified—passes from death unto life.

When we turn again to the testimony of Paul on this subject, we find that he agrees with the teachings of Christ. In a discourse delivered at Antioch, he said: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that *believe* are *justified* from all things, from which ye could not be justified by the law of Moses." Acts xiii. 38.

Again—"The Scriptures foreseeing that God would *justify* the heathen *through faith*, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." Gal. iii. 8. "For ye are all the children of God by *faith* in Christ Jesus." Verse 26.

Once more—"Therefore being justified by faith we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." Rom. v. 1–2.

Now, if the sinner is justified by *faith* from *all things*, and by *faith* becomes a child of God, then, baptism is not essential to the remission of sins. It is excluded; for the whole work is done by grace through faith.

Peter, in his first sermon to the Gentiles, taught the same doctrine, touching the remission of sins, that Paul and Silas taught the jailer. In speaking of Christ, he said; "To him give all the prophets witness, that through his name, whosoever *believeth* in him shall receive remission of sins." Acts x. 43.

We see at once, from this Scripture, that the testimony of Peter clearly establishes the doctrine of justification by faith, and perfectly agrees with the testimony already adduced on this subject, and he assured the Gentiles that he was sustained in this doctrine by the united testimony of all the prophets. By reference to their writings it will be seen that not one of them gives the slightest intimation that baptism is essential to the remission of sins; but all testify, that whosoever believeth on the Lord Jesus Christ shall receive the remission of sins.

Isaiah says; "Therefore thus saith the Lord God, behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that *believeth* shall not make haste." Is. xxviii. 16.

The best and clearest exposition of this passage of Scripture is found in Paul's letter to the Romans where he says; "If thou shalt confess with thy mouth the Lord Jesus, and shalt *believe* in thine heart, that

God hath raised him from the dead, thou shalt be saved, for with the heart man *believeth* unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed." Rom. x. 11.

Here we have the testimony of the prophet Isaiah, and the comment of Paul on the same, setting forth the doctrine of justification by faith in such plain terms that no one, it seems to us, who desires to believe and receive the truth, can misunderstand the inspired writers. Peter assures us that all the prophets teach the same doctrine.

But says one, "I cannot receive these Scriptures as being complete except the term *baptism* be added."

We assure those who entertain such a notion as this, that we cannot consent to add a single word to the Scriptures, or, take away a single word from them to accommodate any one's faith, for the Lord says; "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you." Deut. iv. 2. Again—"What thing soever I command you observe and do it. Thou shalt not add thereto or diminish from it." Deut. xii. 32. If any one adds, or takes away from the word of God, he becomes a liar in the sight of God; for by such a process he represents God as teaching certain doctrines which He never taught. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx. 6; and we learn that, "All liars shall have

their portion in the lake which burneth with fire and brimstone." In the close of the book of God, it is written, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18–19. A fearful doom awaits all those who add to or take from the word of God to make it suit their own peculiar notions. They will not be permitted to enter into the city of the living God, but will be turned into the world of wo and misery.

It is clearly seen from the Scriptures already adduced that remission of sins is not suspended on baptism, but on *faith*. Sins were forgiven by the Saviour during His personal reign on earth without baptism.

After Jesus was baptized by John in the river of Jordan, He went forth preaching the gospel of the kingdom, healing the sick, opening the eyes of the blind, casting out devils, raising the dead, and forgiving sins.

While preaching at Capernaum, a certain man, who was sick of the palsy, was brought to Him, but, not being able to get near Him on account of the great crowd of people, they opened the roof of the house, and let the sick man down to the Saviour. "And when Jesus saw their *faith* he said unto the

sick of the palsy, *Son, thy sins be forgiven thee.*" Mark ii. 5. It is evident that the Saviour forgave the sins of this sick man, and that he forgave them without baptism, *but not without faith.* When He saw their *faith* He forgave his sins.

The next passage of Scripture to which we invite attention is found in Luke vii. 36.

On a certain occasion, while Jesus was in the city of Nain, one of the Pharisees invited Him to eat with him. "And he went into the Pharisee's house and sat down to meat. And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet behind him *weeping*, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." And the Saviour said to this humble, weeping, sinner, "Thy sins are forgiven. And they that sat at meat with him began to say within themselves, who is this that forgiveth sins also? And he said to the woman, *thy faith hath saved thee:* go in peace." This woman was forgiven without baptism, and had the evidences of regeneration—*love and peace.* Jesus said to Simon, her sins, which are many, are forgiven.

The testimony of the Saviour, contained in these Scriptures, completely refutes the doctrine that sins are not, and cannot be remitted without baptism; and clearly establishes the doctrine that we are saved by faith. "*Thy faith hath saved thee.*"

7. Justification is by *faith* without works.

We learn from the sacred Scriptures that Abraham was saved on account of his *faith*. "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scriptures? Abraham *believed* God, and it was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but *believeth* on him that justifieth the ungodly, his *faith* is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness, without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that *faith* was reckoned to Abraham for righteousness." Rom. iv. 1–9.

Again—"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be *justified* by the *faith* of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. ii. 16. Again,—"I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain." Gal. ii. 21. It is evident, according to the Scriptures, that if there can be no remission of sins without baptism, the sufferings and death of Christ were in vain.

God has appointed but one way by which sinners may be saved, and that *one* way is justification by faith. All, both Jews and Gentiles, are saved alike. "For there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through *faith* in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of *faith*. Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. iii. 22–28.

Thus we see, from the Scriptures, that our salvation does not depend on works, but on *faith* in the Lord Jesus Christ. If the sinner is ever saved he must be saved *by grace through faith*—not by works.

But the question may be asked, What are works? "In theology—moral duties, or external performances, as distinct from grace."—*Webster*.

Circumcision is an external act, or performance, consequently is a work. Therefore, no one can be saved by it. Baptism is an external, physical act, or performance, consequently, it is a work, and not grace. Therefore we are not saved by it. The Scripture says: "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God. Not of *works* lest any man should boast." Eph. ii. 8, 9. It, our salvation, is the gift of God. "The gift of

God is eternal life through Jesus Christ our Lord." "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. i. 2. Again, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thes. ii. 13. Man cannot save himself. Our first, or old creation was all of God, without the aid of man. So, our new creation is all of God: "For we are his workmanship created in Christ Jesus unto good works." The term *create* means to make something out of nothing. "God created the heaven and the earth." He made them out of nothing. We were not known as being in existence previous to our *new* creation. But God, by His own divine power, created us from nothing, and now we are the children of God. "Which in time past were not a people, but are now the people of God." 1 Pet. ii. 10.

Good works are not the *cause* of grace, but the *effects* of it. They spring from a pure heart, filled with the love of God. Before the sinner can be prepared to engage in good works, he must become good—must be born again. The new creation must be first, and then good works. A tree must be good before it can bear good fruit. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Mat. vii. 18. "A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure of his

heart bringeth forth that which is evil." Luke vi. 45. We must be first in Christ, and then walk in obedience to His commandments.

The work may be a good work—it may be a righteous work, yet it cannot save the sinner, or be the means of his salvation. Works are excluded by *grace* and *faith*. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that being justified by grace, we should be made heirs according to the hope of eternal life." Titus iii. 5. "Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith." We conclude, therefore, that a man is saved by grace through faith, without works. We never can attain to righteousness by works. (Rom. ix. 30–33.) "It is not action that produces life in either our physical or moral nature. The life of the body is not produced by actions, but on the contrary its actions are the *result* of its life. The life is one thing, and the actions that spring from life another thing. These are self-evident truths."

Baptism is a good work,—a righteous work,—and is the *effect* of the new creation, and not the cause of it. Therefore, none but those who have been redeemed from the curse of the law, and feel in their hearts that their sins are all forgiven, are prepared to be baptized. Baptism is an act of obedience to the will of God, and cannot be acceptably performed by those who are not the children of God. It is a law of God,

and according to the Scriptures, the carnal mind cannot yield obedience to the divine law. "For to be carnally-minded is death; but to be spiritually-minded is life and peace. Because the carnal mind is not subject to the law of God, neither indeed can be." Rom. viii. 6, 7. The carnal mind must be slain by the Holy Spirit, and the love of God implanted in the soul before there can be a true submission to baptism. Justification does not depend on baptism, but on faith in the Lord Jesus Christ. This is evident from the fact that the sinner is not condemned because he is not baptized, but because he does not *believe* on Christ. "He that *believeth* on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii. 18. Again, "He that believeth not shall be damned." Salvation always turns upon faith—Believe and you shall be saved—and damnation on unbelief. It is a remarkable fact, that there is not a single passage of Scripture to be found in the word of God, which says, He that is not baptized shall be damned.

Baptism is an outward and public declaration of a previous *internal* change. Of a previous death to sin and of being in Christ.

Christ's baptism did not make Him the Son of God, but declared that He was the Son of God. (Jno. i. 29-33.)

A figure is not the substance, neither can it produce it. It is only a representation of that which already exists. So, baptism does not produce or cause the remission of sins, but shows that remission already exists. This is the design of baptism.

A sign hung out over the door testifying to the world that goods are within, when at the same time the house is empty, is a false sign, and never can fill the house with goods. So, if baptism is administered before the heart is purified by the grace of God, and well stored with heavenly and eternal riches, love, joy and peace, it is a false sign,—a deception.

Baptism cannot produce the spiritual state. It is not regeneration, and never is the cause or means of it. It brings no one, adult nor infant, into the covenant of grace, as asserted by the pedobaptists in their creeds and confessions of faith. It is not a seal, at least it is not mentioned in the word of God as such.

But Campbellism teaches that without baptism there can be no remission of sins. Mr. Lard (a Campbellite teacher) says; "We maintain that the sinner, though a believer, is still required to repent and be baptized, in order to the remission of his sins, and consequently, that they are not remitted before and without baptism." Mr. Franklin, in his Gospel Preacher, p. 89, says; "They are saved by baptism. It is present in the justification of every person. It is never omitted."

The doctrine, which teaches that sins are not remitted before and without baptism, is unscriptural, inconsistent, and ungodly. For it is very evident that if baptism is the consummating act in the salvation of the sinner, and there can be no remission before and without it, then, he is dependent on the will of *man* to be saved; for he cannot be baptized unless some man *wills* to baptize him. If he is refused

baptism, he will undoubtedly be lost, if the doctrine *no baptism, no salvation* be true. But the word of God teaches that our salvation does not depend on the *will* of man. John, speaking of Christ says, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the *will* of man, but of God." John i. 11–13.

The theory, that there can be no remission of sins without baptism, makes God a dependent being. The sinner has repented, and turned from his evil ways, as commanded. He is at the feet of Jesus, with an humble, contrite heart, weeping and pleading for mercy. God is willing to save him, and to save him *now*. For he says; "Behold, *now* is the accepted time; behold, *now* is the day of salvation." 2 Cor. vi. 2. But, according to this doctrine, he cannot remit his sins until some minister *wills* to baptize him. If the minister is pleased to defer his baptism a day, a week, or a month, God must *yield* to the *will* of man in the work of salvation. This makes God a dependent being, and the very moment He becomes a dependent being He ceases to be God; consequently the Campbellite system is a godless system, therefore they have no Saviour except the will of man and the water of baptism.

But again, when the minister, who believes and teaches that without baptism there can be no remission of sins, defers the baptism of the sinner until *to-morrow*, he sets himself up in the place of God and

dictates to Him. God has taught the sinner that *now*, the present moment, is the time for him to be saved. But the minister sets another time, and says, *to-morrow* at a certain hour you may be saved.

Indeed, such a system is detrimental to morality, a hinderance to the spread of the truth, and will lead every one who trusts in it to eternal destruction.

## CHAPTER VI.

WHAT WE MUST DO TO BE SAVED.—*Continued.*

DURING the personal reign of Christ on earth, and in the days of the apostles, baptism was administered to such as had already received the pardon of their sins, and was intended for no others.

Jesus made disciples (John iv. 1,) and then the apostles baptized them. There is no instance where Christ directed any one to be baptized before He remitted his sins. The woman who came to him in the city of Nain was saved before and without baptism. (Luke vii.)

Peter, being directed by the Spirit of God, introduced the gospel among the Gentiles; and in his first sermon to that people, while speaking of Christ, he said; "To him give all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have re-

ceived the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts x. 43–48. Peter did not name baptism to this people until after they had received the Holy Spirit, and were heard speaking with tongues, and magnifying God. He never intimated to them that they could not receive the remission of their sins without baptism, but condemned such a sentiment, in the strongest terms, when he commanded them to be baptized *because* they had received the Holy Spirit, and had the evidence of the remission of their sins.

What a wide difference there is between Peter's faith and practice, as set forth in his sermon to the Gentiles, and the faith and practice of those who teach that baptism precedes the remission of sins! Now, which shall we receive, the traditions and commandments of men, who teach that there can be no remission with baptism? Or the pure doctrine of Christ, who teaches in such plain emphatic terms, that whosoever *believeth* in Him shall receive the remission of sins?.

The doctrine which Peter preached to the Gentiles touching the remission of sins and baptism, was the same which he had preached to the Jews. Both Jews and Gentiles were saved in the same way. This is evident from the words of Peter to the Apostles and Elders, who had assembled with the church at Jerusalem. In speaking of the Gentiles before this council he said; "Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word

of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put *no difference* between us and them, *purifying their hearts by faith.*" Acts xv. 7–9.

Now, if the hearts of the Gentiles were purified by faith—and Peter says they were—then, the hearts of the Jews were purified by faith. If the Gentiles were baptized because they had already received the Holy Spirit, and exhibited evidences of their conversion, then the Jews, on the day of Pentecost, were baptized because they had received the Holy Spirit, and had peace and joy in their hearts; for, we learn from Peter, who preached on the day of Pentecost, and at the house of Cornelius, that God put no difference between the Jews and Gentiles. It is very evident that the Jews, who were baptized on the day of Pentecost, received, *previous* to their baptism, the Holy Spirit, and felt in their hearts the evidence of the same. The inspired writer says; "Then they that *gladly* received his word were baptized." Acts ii. 41. Gladness is the fruit of the Spirit, and none but those who had peace and joy in their hearts were baptized.

The Gentiles received the Holy Spirit, and praised God, and then, and never until then, they were baptized.

2. But did not Peter say that we are saved by baptism, when speaking of Noah and his family being saved by water?

It is true that Peter said; "When once the long-suffering of God waited in the days of Noah, while

the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Pet. iii. 20–21.

By a careful examination of this text, and by comparing it with other passages of Scripture, we are led to the firm conclusion that Peter did not mean —as some contend,—that baptism saves us from our sins, or that it is *in order to* the remission of sins, because such an interpretation would contradict Christ, when He said to the woman in Nain, "Thy *faith* hath saved thee," and the words of Paul; "For by *grace* are ye saved through faith,"—and, also, Peter's own words, for he taught the Gentiles, as already shown, that whosoever believed in the name of the Lord Jesus should receive the remission of sins. Therefore, Peter did not mean that baptism is *in order to* the remission of sins.

But let us continue our investigation a little further, and if possible, gain more light on this subject. In the first place, it should be remembered that Noah was a true servant of God many years before the flood. 2. According to divine directions he made an ark for the saving of his house. 3. In obedience to the command of God he entered into the ark with all his house. 4. "And the Lord shut him in," (Gen. vii. 16,) and he was secure. The *ark* saved him *from* the destroyer,—the waters of the flood. 5. He entered the ark, was shut in by the Lord, and thus saved from the impending storm *seven* days be-

fore the waters came upon the earth. (Gen. vii. 10.)

So then, in obedience to the command of God, we must enter by *faith*, into the ark of safety—the Lord Jesus Christ. 2. We must be sealed, or shut in by the Holy Spirit of promise. 3. And then, and never until then, we should be immersed, because we are free from sin.

The fact that Noah was safe in the ark seven days before the waters of the flood came upon the earth, completely destroys the Campbellite theory, that there can be no remission of sins without baptism.

Again,—Noah's leaving the old world, entering the ark, and emerging therefrom after the waters of the deluge had subsided, is a beautiful figure of that which saves us—the resurrection of Christ. If Christ had not suffered and died, and then risen from the grave, no one ever could have been saved. Paul says, "Who was delivered for our offences; and was raised again for our justification." Rom. iv. 25. "For if the dead rise not, then is not Christ raised, your faith is vain, and ye are yet in your sins." 1 Cor. xv. 16, 17. Our going down into the water, being buried in it, and coming up out of the water is a figure of that which saves us. Once more, Peter says that baptism is the answer of a good conscience, "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Now, it is plain that the good conscience must exist before there can be an answer of it. Every student who has any knowledge of mathematics, knows that the sum or problem must be in existence before there can be an

answer of it. The sum is never produced by the answer, but the answer is produced by the sum—the answer grows out of it. So the good conscience must *precede* baptism, which is the answer of it. The answer is *produced* by the good conscience. Baptism is a public declaration that our hearts have been *purified* by faith, and that we are free from sin and *complete* in Christ.

3. Paul teaches that death to sin and a union with Christ *precedes* baptism. In his letter to the Romans, he says: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ," Rom. v. 1, and in the sixth chapter the justified are represented as being dead to sin, and in Christ. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? *Therefore* we are buried with him by baptism into death." Rom. vi. 1–4. Those who are dead to sin are free from it. "For he that is dead is free from sin." They are not only free from sin, but in Christ. They are put into Christ by the Spirit. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. xii. 13.

Now, the argument of the apostle is this: because they are dead to sin and have union with Christ, they are prepared to be buried with Him in baptism. The little term *therefore* is a key to the whole matter. What does it mean?

*Therefore*,—"For that or this reason, referring to something previously stated." *Webster*. Paul had stated that the Romans, to whom he was writing, were dead to sin,—that they were in Christ,—and now, because they were dead, they were buried with Christ by baptism into death. They were not baptized in order to the remission of their sins, or, to get into Christ, but because they were free from sin, and were already in Christ. He believed and taught that *dead* men should be buried.

In his letter to the Colossians he teaches precisely the same doctrine. He represents them as being *complete* in Christ, and separated from their sins *before* and without baptism. "And ye are complete in Him, which is the head of all principality and power; in whom ye also are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh. Buried with Him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised Him from the dead." Col. ii. 10, 11, 12.

We conclude, therefore, that a man is justified by faith, without baptism, and that baptism is to be administered to such only as are dead to sin and alive to holiness.

4. The fact, which is clearly established by the united testimony of the inspired writers, that justification is by faith, without works, leads us to the conclusion that Peter, on the day of Pentecost, did not teach the people that they should be baptized *in order to procure the remission of their sins*, when he said, "Repent, and be baptized, every one of you in

the name of Jesus Christ for the remission of sins."

1. Such an interpretation of Peter's words would force him to advocate a new and distinct theory on the subject of remission of sins, in opposition to the plan which Christ established and taught to His disciples and to the people.

2. This interpretation not only contradicts all that Christ taught on this subject, but plainly declares that He did not understand the plan of salvation when He forgave the sins of the man sick of the palsy, and the sins of the woman that washed His feet with her tears at the house of Simon, (Luke vii.) made disciples (John iv. 1,) before and without baptism. It contradicts and sets aside every passage of Scripture which teaches that we are justified by faith without works, and every passage that affirms that we are saved by faith, that our hearts are purified by faith. Indeed, it would compel Peter, not only to contradict Christ and the other apostles, but himself also; for he taught the Gentiles, as already shown, that whosoever believeth in the name of Christ should receive the remission of their sins, and commanded them to be baptized *because* they had received the Holy Spirit, and praised God. In a word, such an interpretation of his words would contradict the whole tenor of Scripture touching the remission of sins; and any interpretation of Scripture which contradicts the word of God is false.

3. The construction of this text, and the meaning of the terms used by Peter, will not admit of such a rendering. In the language of another, "Peter does

not make repentance and baptism sustain the same relation to remission of sins. The word repent is independent of the remainder of the sentence. It is not every one of you repent and be baptized. The nominative to *repent* is not *every one*, but *ye*. The Greek is *metanoasate;* an imperative in the plural. It cannot, therefore, have a singular nominative. The word rendered—'be baptized,' is *baptistheto*. It is not an imperative nor is it plural. 'Every one' is its nominative. Hence the literal and correct translation would be, 'Repent ye, and let every one of you be baptized in the name of Jesus Christ for the remission of sins.' 'For the remission of sins' then, whatever may be its meaning, is stated as a reason for the latter command and not for the former. * * * * * * * The reason why the apostle did change the nominative after 'repent,' and before 'be baptized,' is found in the fact that repentance is a command of *universal* obligation, while baptism is not. Baptism is obligatory only on *penitent believers*. Peter commands the whole multitude to repent; but he commands such only of that multitude as obeyed the first command, to be baptized. Hence it is said in the forty-first verse; 'Then *they that gladly received his word were baptized.*'"—*Exposition of Campbellism*, pp. 302 and 304.

The original term which is translated *for* in the passage under consideration is *eis*, which means *into*. Bullions says, "This preposition is directly opposed in meaning to *ek* (which means out of,) and denotes *motion to a certain place*, so that what is advancing may *enter* and be *within that place*. Its primary

meaning is *into*." Peter taught those who repented on the day of Pentecost to be baptized *into the* remission of their sins. Now, in order to be baptized *into* the remission of sins, it is evident that the remission must take place *previous* to baptism; for it is impossible to *enter* and be WITHIN a thing before it exists. Every passage of Scripture where baptism and *eis*—into—are in similar connexion to that in the passage of Scripture under consideration, sustains our position.

John said; "I indeed baptize you in water unto (*eis*) repentance." Mark iii. 11.

"Go ye therefore and teach all nations, baptizing them in (*eis*) the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.

"Know ye not, that so many of us as were baptized *into* Jesus Christ were baptized *into* his death?" Rom. vi. 3.

The original word, in this text, translated *into* is *eis*, precisely the same word that Peter used on the day of Pentecost. (Acts ii. 38.)

"For as many of you as have been baptized *into* (*eis*) Christ, have put on Christ. Gal. iii. 27.

"When they heard this they were baptized in (*eis*) the name of the Lord Jesus." Acts xix. 5.

These passages of Scripture bear united testimony in support of our position. But read them with *in order to*—the Campbellite rendering of *eis*—instead of *into*. Baptized *in order to* repentance. *In order to* the name of the Father, and of the Son, and of the Holy Spirit,—*in order to* Christ, *in order to* His death, and we have a complete jumble of nonsense.

But, let us take the passage just as it stands in our common version, and we find that the term *for* does not mean *in order to*, but because of.

While Jesus was preaching in Galilee, "There came a leper to him, beseeching him, and kneeling down to him, and saying unto him, if thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, *immediately* the leprosy departed from him, and he was cleansed. And he straitly charged him, and forwith sent him away; and saith unto him, see thou say nothing to any man: but go thy way, show thyself to the priest, and offer FOR thy cleansing those things which Moses command for a testimony unto them." Mark i. 40–44.

This leper was directed by the Saviour to offer the things which Moses commanded, not *in order to* his cleansing, but because he was *already* cleansed.

"Bring forth therefore fruits meet *for* repentance." Matt. iii. John did not require the people to bring forth fruits *in order to* repentance,—or that they might repent; but, fruits showing that they had *already* repented.

"Christ died *for* our sins according to the Scriptures." 1 Cor. xv. 3. He did not die that we *might* sin, but because we had *already* sinned.

Once more,—"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died *for* us, that whether we wake or sleep, we shall live together with him." 1 Thess. v. 9–10.

The Saviour did not die *in order to* us—that we might exist, but because we *already* existed.

In our common conversation we do not understand the term *for* to mean *in order to*. We do not use it in this sense. For instance, it is said that a certain man was put in the state prison *for* stealing. What do we mean by this? We do not mean that he was put in prison that he *might* steal, or become a thief; but, because he had *already* stolen—*for stealing*.

The mother whips her little boy, and the question is asked, why did she whip him? The answer is, *for* striking his little sister. Not *in order* that he *might* strike her, but because he had *already* struck her.

Thus we have shown from the meaning and the use of words, and from the teachings of Christ and the apostles, that the remission of sins *precedes* baptism. Indeed, the whole tenor of Scripture sustains this doctrine. There is not a dissenting voice, touching this point, among all the inspired writers.

5. But it may be asked, was not Paul baptized *in order to* the remission of his sins? I answer, he was not. His sins, according to the Scriptures, were remitted before his baptism. The account of his conversion, and all his writings testify to this fact.

Paul, in his early days, was a great persecutor of the people of God. He consented to the death of Stephen, and no doubt was one of the main leaders in the great persecution against the church in Jerusalem, for he says; "Beyond measure I persecuted the church of God, and wasted it." Gal. i. 13. In his zeal for the destruction of the saints, he received

authority from the high-priest to go to Damascus, "that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem." But when he came near that city suddenly, about mid-day, a great light, above the brightness of the sun, shone round about him, and he fell to the ground. While in this humble position, the Lord revealed Himself to him. For He said to him, "Saul, Saul, why persecutest thou me? And he said, who art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks (goads.) And he trembling and astonished said, Lord, what wilt thou have me do?" Acts ix.

At this very time and place he submitted to God, was converted, and called to preach the gospel. The Lord said to him, "Rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom *now* I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified, by faith that is in me." Acts xxvi. 16–18.

When the Lord told Ananias that Paul was a praying man, and a chosen vessel to preach the gospel to the Gentiles, to kings, and to the children of Israel he was convinced that he was a child of God, and recognized him as such. In obedience to the command

of the Lord, "Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith and arose, and was baptized." Acts ix. 17, 18.

It is clearly seen from these Scriptures that Paul was convicted, regenerated, and called to preach the gospel before he was baptized. All the objections that may be offered, and all the ingenuity and false reasonings of men cannot set aside these truths.

But we have additional proof that he was not baptized in order to the remission of his sins. In his letter to the Romans he ascribes his justification to *faith*, and not to baptism. "Therefore, being justified by faith *we* have peace with God through our Lord Jesus Christ." Rom. v. 1. "Therefore *we* conclude that a man is justified by faith without the deeds of the law." Rom. iii. 28.

The Scriptures plainly teach that we are cleansed from our sins, not by the water of baptism, but by *the blood of Christ*. "And the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 7. "Unto Him that loved us, and washed us from our sins in His own blood." Rev. i. 5. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. vii. 14. Paul, in his letter to the Hebrews, says: "How much more shall the blood of Christ, who through the eternal Spirit offered himself to

God, purge your conscience from dead works to serve the living God?" Heb. ix. 14. It being true that our sins are washed away by the precious blood of Christ, and not by the water of baptism, what did Ananias mean when he said to Paul, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord?" Acts xxii. 16.

He certainly did not mean to teach Paul that he should be baptized *in order* to the remission of his sins, because such a sentiment would be in direct opposition to what the Lord had told him about Paul's conviction, conversion, and call to preach the gospel to the Gentiles, to kings, and the children of Israel; and also to the teachings of Christ and His apostles.

What then did he mean? We answer, that the words of Ananias are figurative. "The rite of baptism is a significant ordinance. Its form or mode is significant, and the element in which it is performed is significant. The mode symbolizes the burial and resurrection of Jesus Christ and our union with Him in them. The water in which we are baptized is symbolical of that cleansing from sin we realize from the blood of Christ. We are washed from our sins by the blood of Christ, in *fact*. We wash away our sin in baptism in *form*. The former is the *reality*, the latter is the *symbol*. Hence, in the former we are *passive*, in the latter we are *active*. In the former *Christ* washes us, in the latter *we* wash ourselves. There is a beautiful illustration of this recorded in Mark i. 40–44, in the case of the leper that came to Christ to be healed.

In the first place Jesus really cleansed this leper

and then *afterward he formally* cleansed himself. This was to testify that his leprosy had departed from him, and he was clean. As the leper immersed himself and washed away his leprosy after it was healed, so Paul was immersed and "figuratively" washed away his sins after they were pardoned.

6. The words of Paul to Titus are referred to as proof that baptism is *in order to* the remission of sins. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus iii. 5–7.

The advocates of the theory that there can be no remission of sins without baptism, seem to take special pains to quote only a portion of the above passage of Scripture. They read, with considerable animation and ease, down to the term Holy Ghost, but at this point they come to a sudden and full stop, and commence asking questions, and making broad and bold assertions. Indeed, asking questions and making assertions constitutes the main proof they offer to sustain their theory.

In the above passage Paul tells us, in very plain terms, that God does not save us by works of righteousness which we have done. This being true, it is evident that He does not save us by baptism, for it is a work of righteousness, (Matt. iii. 15,) and it is done by us.

In the second place, he tells us by what we are

saved—the *washing of regeneration* and *renewing* of the Holy Ghost.

Now this cannot mean baptism from several considerations. In the first place, Paul says that it is "not by works of righteousness which we have done." Baptism is a work of righteousness, as already shown. 2, It cannot mean baptism, because there is no word used in this text to express it, and we have no right to say that a writer means a certain thing when he uses no word or words to express that thing. 3, The washing of regeneration, and renewing of the Holy Ghost, by which we are saved, is the work of God, which He *sheds* on us *through* Jesus Christ our Saviour. But He does not shed baptism on us, neither does it come through Jesus Christ. Therefore the washing of regeneration does not mean baptism. Then, what does it mean?

According to the Scriptures there are two things which man needs in order to salvation. He needs to be cleansed from sin, and he needs a new heart. God saves him by doing both for him. These two works are so distinct that they cannot be expressed by one and the same phrase. Hence, they are distinctly marked and expressed in many passages of Scripture, a few of which we mention. "Then will I (the Lord) sprinkle clean water upon you, and ye shall be clean; from all your *filthiness* and from all your idols will I *cleanse* you. A *new heart* also will I give you, and a *new spirit will I put within you;* and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ez. xxxvi. 25, 26. Again, "I will put my law in their inward parts, and write it in their hearts." Jer. xxxi. 33.

We are plainly taught in the Scriptures that God cleanses us from our moral pollution, and gives us a new heart. These are the two things of which Paul speaks in the passages under consideration. Our cleansing from sin he calls the *washing* of *regeneration.* The giving a new heart or writing the law in the heart, he calls the *renewing* of the Holy Ghost. This agrees with the words of David when he said; "Create in me a clean heart, O Lord, and renew a right spirit within me." Ps. li. 10.

Thus we have shown that Paul had no allusion to water baptism when he used the term, "the washing of regeneration, and renewing of the Holy Ghost."

Special reference is had in this passage to the purification of the soul by the blood of Christ. There is a peculiar quality in blood which purifies and renders that which is cleansed white as snow. Blood consists of two parts. The one is thick and red, and the other is thin and transparent, and may be termed the water of blood. This is the part that purifies or refines.

With a correct understanding of the qualities of blood we can see beauty and harmony in the words of the inspired writers when they speak of being cleansed with blood, and washed in blood and made white.

The blood of Jesus possessed these two parts. This is evident from the word of God. "But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout *blood* and *water.*" John xix. 33, 34.

This is the fountain of which the prophet spake, when he said; "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. xiii. 1. The Lord is termed a "fountain of living waters." Jer. ii. 13.

Paul says that Christ loved the church and gave Himself for it, "That he might sanctify and cleanse it with the washing of water by the word." Eph. v. 27. The term "washing of water," in this text, has special reference to the cleansing qualities of the blood of Christ. This is evident from the words of the same writer in his letter to the Hebrews: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the *blood* of Christ, who through the eternal Spirit offered himself without spot to God, *purge* your conscience from dead works to serve the living God?" Heb. ix. 13, 14.

Thus we see that our conscience is cleansed by the *blood* of Christ. This agrees with the words of Jesus when He said to the disciples, "For this is my blood of the new testament which is shed for many for the remission of sins." Matt. xxvi. 28. John in his revelations speaking of Christ said; "Unto him that loved us and *washed* us from our sins in his *own blood*, and hath made us kings and priest unto God and his Father; to him be glory and dominion forever and ever, Amen." Rev. i. 5–6. "Though your sins be as scarlet, they shall be white as snow." Is. i. 18. John saw a great multitude which no man could number standing before the throne and before

the Lamb, clothed in white robes. And one of the elders said to him; "These are they which came out of great tribulation, and have washed their robes, and made them *white* in the *blood* of the Lamb." Rev. vii. 14. This washing is performed by the Spirit of God: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11.

Thus we have a Scriptural exposition of the true import of the terms, "the washing of regeneration and renewing of the Holy Spirit."

7. We now propose to examine, briefly, the words of Christ to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. It is evident from the writings of those who teach that there can be no remission without baptism that they make this text the basis of their theory. It is contended that the phrase, "Born of water," means baptism, and that there can be no new birth without it.

It has always been a profound mystery to us how any one could construe this passage of Scripture to mean baptism, for there is nothing in it, or connected with it, which leads to such a conclusion. It is true that the element water is mentioned, but this is no proof that baptism is meant.

Words, we learn, are signs of ideas. This being true there is no evidence of the existence of an idea where no sign is given. It is a remarkable fact that the term *baptizo*, in some of its forms, is always used by the inspired writers when baptism is meant. But the Saviour did not use this term in any part of His

conversation with Nicodemus. It is evident, therefore, that baptism is not taught in the above passage of Scripture. There would be just as much reason in saying that the term "born of water," means resurrection as to say that it means baptism, for there is no word used to express either.

Baptism is mentioned as a burial (Rom. vi. 4, Col. ii. 12), but never as a birth. It cannot be termed a birth literally, nor figuratively, because the essential likeness between the two is wanting. A birth is the coming forth of a being from the womb, *in* which it was generated, and had no existence, visible or invisible, previous to this time—the time of its generation. But the subject of baptism is an intelligent, active being, who has a visible existence previous to going down into the water and coming up out of it. Moreover, he performs this act of *his own free will and accord.* The being that is born is passive;—it does not will to be born or not to be born.

There is nothing mysterious connected with baptism, but there was something mysterious to Nicodemus in the subject Jesus presented to him—the new birth.

Thus, we have shown, briefly, that the term, "born of water," does not and cannot mean baptism. What then does it mean?

The subject of the conversation which occurred between Christ and Nicodemus was the spiritual and natural births. There is nothing more evident than this. When Nicodemus, a ruler of the Jews came to Christ, and commenced talking with Him

in reference to the miracles which He had performed and acknowledged His divine power, "Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God." John iii. 3. Here the Saviour introduced the spiritual birth, and the necessity of it.

Nicodemus, not understanding what the Saviour meant by the phrase "Born again," said; "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Here the natural birth was introduced; and this gave rise to the following explanation; "Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the *flesh* is *flesh;* and that which is born of the *spirit* is *Spirit.* Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is *every one that is born of the Spirit.*"

The instant that the humble, repenting sinner believes on Jesus with all his heart, his soul is washed, by the Spirit of God in that fountain which was opened for sin and uncleanness, and made whiter than snow. (Ps. li. 7.) Therefore this purification of the soul is termed, by the inspired writers, the washing of regeneration, and renewing of the Holy Spirit—Born again—Born of water—(the water that flowed from the side of Jesus when pierced by the Roman soldier—the fountain of living waters)—and of the Spirit, and born of God.

This great, spiritual change from impurity to holiness—from utter darkness to light—from death unto life—is by faith in the Lord Jesus Christ.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which *were* born, not of blood, nor of the flesh, nor of the will of man, but of God." John i. 11, 12, 13.

Now, it is very plain that those refered to in this text were not born of water, the water of baptism, because baptism depends on the will of man, for no one can be baptized except some man *wills* to perform the act, and the inspired writer declares that the new birth does not depend on the will of man,—it is the work of God.

But Mr. Brents contends that the phrase "born of God" should be translated *begotten of God* in every instance. (See his work, p. 191.) Well, let us read the Scriptures with this translation. "For God is love, and every one that loveth is *begotten of God*, and knoweth God."

Now, is it possible that one does, or can know his father as soon as he is begotten and before he is born? This would be something new and very strange. Again, "God is love, and he that dwelleth in love dwelleth in God, and God in him." 1 John iv. 16.

Here we are taught by John that those who love God dwell in God and God in them. Then according to Mr. B's theory sinners dwell in God, for it is evident that no one can be a child of God, without the new birth.

Once more,—"We know that whosoever is *begotten of God* sinneth not; but he that is begotten of God *keepeth* himself and that wicked one toucheth him not." 1 John v. 18. It is a strange idea that a man can *keep himself* before he is born—become his own *keeper* as soon as he is begotten.

Thus we see that the Campbellite construction of the above Scriptures will not stand the test, and if relied on will lead to confession and to ruin.

According to the teaching of the Scriptures, the very moment that a man is begotten of God he is born again. Campbellite teachers seem to be ignorant of this fact. Indeed, according to their writings, they know nothing—experimentally—about the new birth and the evidences of it. This is evident from the following quotations from the same author: "The first thing necessary to a birth is parentage. There must be a father and a mother or there can be nothing born." (P. 190.) He then informs us that God is our Father and that the church is our mother.

Now, the question is, who was the mother of the Apostles, since there was no church established, according to the Campbellite theory, until the day of Pentecost? They must have been a peculiar race of people, going about talking, fishing, and preaching before they were begotten or born.

Again,—"When a man believes the gospel, and with meekness receives it into a good and honest heart, he is then begotten of God and is prepared to be born. The vital principle is then imparted in the heart; but he is no more born again at that

time than he was physically born the moment he was conceived." (P. 192.)

These words plainly contradict the words of Paul to the church at Galatia: "For ye are all the children of God by *faith* in Christ Jesus."—Gal. iii. 26.

Once more,—"When he is spiritually begotten, he may avail himself of the means of God's appointment for a birth, and be born into the kingdom, or he may refuse them as he may elect." (P. 193.)

This is a very strange sentence, and contains very strange doctrine. We must confess that it is entirely new to us. It would be something new under the sun, for a man as soon as begotten, to commence making arrangements to be born; and it would be remarkably strange, that after the arrangements were all made for his birth, he would then refuse to be born,—that he would conclude to remain in the womb.

But Campbellism, in direct opposition to the teachings of the word of God, contends that without baptism there can be no new birth, consequently no change of state, or remission of sins: and in proof of such a theory the following illustration is given:

"A gentleman visits and seeks the hand of a lady under unfavorable circumstances, and is rejected. There may be a single cause or many causes co-operating to produce this rejection. She may be unfavorably impressed with his character, or she may worship at the shrine of another, whose heart she hopes to win, or both causes may co-operate in producing his rejection. Circumstances change, however, and she finds her first suitor an unworthy man,

and she becomes disgusted with him; meanwhile she learns more of the character of the man she rejected, and finds him chaste in his conversation, courteous, polite, and accomplished in manners—that a social, warm and undissembling heart controls him—that he has a mind well stored with valuable information —that he has descended from a good family, and above all, that he is possessed of inexhaustible wealth. A knowledge of these facts changes her heart, and she now admires and loves the man she once rejected. She receives him gladly, and is willing to become the sharer of his prosperity or adversity through life, but she is not yet his wife. Though her heart is changed her state is not. She was in the single or unmarried state at first, and is so yet. The parents may consent, the license be secured, the proper officer be present for the solemnization of the nuptials, the supper prepared and the wedding furnished with guests, and still she is not married, and were the process here arrested, she would not be entitled to the privileges of his house, to wear his name, or to inherit his estate. When she is married and her state legally changed, then, and not till then, is she entitled to all these privileges growing out of the new relation." *Gospel Plan of Salvation*, pp. 196, 197.

This is a beautiful story, and well calculated to deceive, especially those who have not examined the Scriptures for themselves touching this particular point.

We are taught in the above extract that a man and woman, no difference how much they may love

each other, are not married until the public ceremony is pronounced. Is this true? The destiny of this beautiful illustration is suspended on a true answer to this question.

It should be remembered that matrimony is a divine institution, and all the laws by which it is governed are also divine. In order, therefore, to gain correct information in reference to it, we must turn to the word of God, and not to the laws of the land, for all the authority the laws of the land have touching matrimony is simply to recognize what the divine law does.

By reference to the sacred Scriptures we learn that, when a man and woman are espoused to each other, they are then man and wife. After Jacob had served seven years for Rachel, he said to Laban, her father, "Give me my wife."—Gen. xxix. 21. This was before any public recognition of their marriage. Mary, the mother of Jesus, was espoused to Joseph, and before they came together (Matt. i. 18,) he is represented by the divine historian, as being Mary's husband, and she is mentioned as being his wife. "Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife." Matt. i. 19–20.

When two kindred spirits are joined together in mutual love and have pledged perpetual fidelity to each other, they are, according to the Scriptures,

*husband* and *wife*, and are bound, by the divine law, to live in good faith toward each other. The ceremony of marriage does not constitute the marriage, but, is simply a public declaration of the previous contract formed and entered into between the parties. They are publicly united because they did love each other. If the public ceremony were performed before the parties are united in heart by mutual love the marriage would be unlawful in the sight of God.

When a man and a woman mutually agree to form a matrimonial alliance, they then become, according to the law of God, and the law of the land, joint heirs with each other, and neither of them has any moral or legal right to dispose of any property that was in their possession when they entered into the marriage contract. If the man should fail to comply with his promise, the woman can gain, by law, a portion of his estate.

The repenting sinner is united to Christ by faith and love (Rom. v. 1) and is complete in him. (Col. ii. 10.) Now, because he is dead to sin, loves God, and is complete in Christ, he makes a public declaration of this fact by being buried with Christ in baptism.

Thus we have shown the above illustration is not sustained by the word of God, and, therefore, is false.

Wherever true repentance and faith exist, there also exists the remission of sins; and wherever they do not exist there is no remission of sins, but condemnation. They are the conditions of pardon. "But where is there, in the whole New Testament,

a single passage that predicates remission of sins of baptism alone? Where is the text that affirms that he that is baptized shall be saved?

There is no such simple affirmation. But the Scriptures plainly teach that those who believe on Jesus shall receive the remission of sins. (Acts x. 43.)

Christ said, "Thy faith hath saved thee." Luke vii. 50. If there can be no remission without baptism, why do the Scriptures never speak of it as they do of repentance and faith? Why do they never affirm that we receive the remission of sins by baptism alone, apart from every other act, process, or exercise?

While the Scriptures teach that, without repentance, the sinner must perish, and without faith he must be damned, where, in what gospel or epistle, in what historic or prophetic book of the New Testament, in what chapter, in what verse? Where, we ask, does the word of God declare that he that is *not* baptized shall be damned? No such declaration is found recorded by the pen of inspiration in any part of God's holy word. The most intense Catholic, the most ardent supporter of the error of baptismal regeneration, will not attempt to open the book under pretence of finding one. Such an assertion as this may be met with in the so-called *Christian systems*, but not in the Christian Bible. The dogma that sins are not remitted, and, consequently, heaven not reached without baptism, is nowhere stated in the word of God. It can at most claim to be an *inference*. Baptism as related to the remission

of sins, when weighed in the balances with repentance and faith as related thereto, is found wanting. It does not square with the method which we have seen to hold good with respect to these. We have neither a *simple* affirmative, that he that is baptized shall be saved; nor a single negative, that he that is *not* baptized shall be lost.

Before dismissing this subject we will notice one or two more passages of Scripture which are relied upon to sustain the dogma, no baptism no remission of sins. We turn to the commission, as recorded by Mark, which reads thus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16.

This text declares that he that believeth and is baptized shall be saved. But it does not affirm that those who are *not* baptized shall be lost. Salvation turns on *faith* in Christ, and not on baptism, but damnation on *unbelief*. "But when the advocates of baptismal salvation make their *inference* from this text, that he that is *not* baptized shall *not* be saved, they illogically put into the passage what does not belong to it. Into the first proposition of this verse, we cannot place two negatives and make it equivalent to an affirmative, that is equivalent to itself. These errorists reason after this fashion: If he that believeth and is baptized shall be saved, why then, of course he that does *not* believe and is *not* baptized will *not* be saved. But this is an illogical jumble If in Scripture we had only the simple affirmative that he that believeth shall be

saved, we could not logically infer from this that he who does *not* believe shall *not* be saved. The two negatives, far from being equivalent to an affirmative, change the meaning of the proposition, entirely alter its sense by making it state more than it does. To bring this fallacy to light, take one or two simple illustrations: Agriculture is a healthful and delightful occupation. Let us now subject it to the proposed change: Employment *not* agricultural, is *not* a healthful and delightful occupation. But, inasmuch as there are other employments both healthful and delightful, this proposition with its two negatives states much more than the original proposition. Though we may say: he that tells lies is despised, we cannot from this infer that he that does *not* tell lies is *not* despised; for the obvious reason that there are many other actions which render men despicable. These illustrations suffice to show that, when a statement is affirmatively made, we are betrayed into error by supposing that we preserve the meaning of the statement, after incorporating it into two negatives: the inference thus deduced is a fallacious one. It thus becomes clear that those who argue that, if he that believeth and is baptized shall be saved, why, consequently, he that does *not* believe and is *not* baptized shall *not* be saved; those who thus argue reason fallaciously: they deceive others by perhaps deceiving themselves.

Indeed this very passage of which we are now speaking, far from stating or implying that there is no salvation without baptism, is a remarkably clear illustration of our principle respecting the two-fold

form of statement which prevails in God's holy word; for we have here too the *believe* and the *believe not;* and, certainly, if ever there could have been a *literary* fitness for teaching the dogma that baptism is essential to salvation, this passage furnishes the occasion. The first member of the verse with its three verbs—believe, baptize, be saved, would seem indeed, from a mere literary point of view, to force three also into the second member, in order to make the two elegantly equal. But no, truth could not bend the knee to literary elegance, could not offer upon its altar even one solitary verbal sacrifice. All that the last proposition states is, "he that believeth *not* shall be damned." He that is *not baptized* shall be damned, has no place in this passage, no place in the book of God.

"He that believeth not shall be damned," this is God's truth; this terrible utterance, we believe and preach. But we do not go beyond what is written and fallaciously *infer* that he that is *not* baptized shall be damned. When the Holy Spirit gives the negative, we accept it, because then it is his inspired statement; but when popes or cardinals, doctors or elders, would convert the utterances of the Holy Spirit into different utterances by their verbal contortions, we arraign them at the bar of Scripture and logic, and charge them with perverting divine truth in order to support their own unscriptural dogmas. The only negative found in this passage is, that "he that *believeth not* shall be damned." And no where in all God's revelation to man is the declaration uttered that "*he that is not baptized shall be damned.*"

The Scriptures abundantly teach that by repentance toward God and faith in the Lord Jesus Christ we become children of God, and none but such are prepared to be buried with Christ in baptism. The whole tenor of Scripture, as has been shown, sustains this sentiment.

## CHAPTER VII.

### EVIDENCES OF THE NEW BIRTH.

THE evidences of the remission of sins are plainly indicated in the Word of God. They are of two kinds, *internal* and *external*, or those known to us by our *consciousness*, and those known to others by our *words* and *actions*.

The scriptural and *internal* evidences of the new birth, or of being in Christ, are as follows:

1. *Peace and joy.* We learn from the Scriptures that the sinner has no peace with God. "There is no peace, saith my God, to the wicked." Is. lvii. 21. It is impossible for a condemned sinner, with his mind filled with confusion and darkness, to enjoy peace with God. But when he repents and believes on the Lord Jesus Christ, he is made free from his sins, and then his heart is filled with peace and joy in the Holy Spirit. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." Rom. v. 1, 2.

Peter says: "Whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith even the salvation of your souls." 1 Pet. i. 8, 9.

2. *Love to God* is a scriptural and also an *internal* evidence of being in Christ. "God is love," and we cannot have spiritual life without love to God. The natural man is destitute of this principle, and therefore, is represented by the inspired writers as being dead in trespasses and sins, and by *nature* is a child of wrath. But when he passes from death unto life, the love of God is shed abroad in his heart, and he *feels* and *knows* that his Redeemer liveth—that he is a child of God.

But an objector says that love is no evidence of pardon, or of our acceptance with God. Mr. Franklin (Campbellite,) in his book of sermons termed the "*Gospel Preacher*," says: "What then is meant by a distinct divine change in the heart? Such a change as destroys the love of sin and establishes the love of God in the heart of the sinner. This is what is meant, in this discourse, by a change of heart—such a change as destroys the love of sin in the heart, and plants the love of God in its place. This would be received as a divine change in any church in the land. The affections are changed from the love of the world to the love of God. As the popular style of expressing it is, his feelings are changed. One grand mistake, very current at the present time, is to regard this change in the heart, and as they say in the feelings, as an evidence of pardon. It is no evidence of pardon or acceptance with God," p. 145.

Is it true, that, when the love of sin is destroyed, and the love of God is implanted in the heart, this is *no* evidence of pardon or acceptance with God? What saith the Scriptures touching this subject?

When the repenting sinner is justified by faith in Christ, he not only has peace and joy, but the love of God is shed abroad in his heart by the Holy Spirit. (Ro. v. 5.) This is an *internal* evidence of the remission of sins. No one can possess the love of God in his heart without *feeling* and *knowing* it, for the Scripture saith, "If any man love God the same is *known* of him." 1 Cor. viii. 3. And we are assured that those who have this *internal* evidence are born of God; for John says: "Beloved let us love one another; for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love." 1 John iv. 7. The same writer says, "God is love, and he that dwelleth in love dwelleth in God, and God in him." 1 John iv. 16. These Scriptures teach plainly and emphatically that love to God is an evidence of the remission of sins, and of our acceptance with Him.

Mr. Franklin rejects the idea of an *internal* evidence of sins forgiven; for he says: "Pardon is not a change *in us*, but an act of the pardoning power in heaven *for us*. We do not feel pardon *in us*, as it is not in us, but done in heaven for us."

He gives the following case as an illustration of his position. A man during the late war, was condemned to be shot. His friends made efforts to get him pardoned, but failed. His wife went to Washington city and fell down before the President, and plead with him to reprieve her husband. Her request was granted, but the poor condemned man knew nothing about it until after it was telegraphed to a friend near the prison, and that friend went and informed him that he was pardoned.

It is evident that this is not a true illustration of the pardon of sins, and is calculated to deceive the unsuspecting reader, and lead him to reject the truth touching pardon. Moreover, it plainly and positively contradicts the words of inspiration which have already been quoted.

The President is a mere man, and can be in one place only at the same time. But God is omnipresent—present in all places at the same time. He is present with every one who seeks Him and pleads with him for pardon, ready to impart salvation. There is no waiting for messengers to go to some distant part of the world to obtain, from the Almighty, pardons for the condemned; but the very moment the humble petitioner —the repenting sinner—exercises faith in Jesus, he is made whole, his sins are forgiven, he is pardoned. It is, as already shown, an *internal* work. His *heart* is purified by faith, and he *feels* and *knows* that he has passed from death unto life.

It is plainly taught in the Scriptures that all who are saved by grace through faith do not experience the same degree of love. It is in proportion to the amount and magnitude of sins forgiven. Those who have much forgiven will love much, and those who have little forgiven will love little. Jesus said: "Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven the same loveth little." Luke vii. 47.

"Some experience only *rest* of soul at first. Arising from deliverance from conscious guilt and

condemnation." This is what the Saviour promises to those who trust in Him; for He says, "Come unto me, all ye that labor and are heavy-laden, and I will *give you rest.*" Mat. xi. 28.

If the *internal* evidence of being in Christ—*love to God*—is wanting all the *externals* will be worthless, as far as we are concerned. Paul says: "Though I speak with the tongues of men and of angels, and have not charity, (*love*) I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. xiii. 1, 2, 3.

There is nothing that can supply the place of *love to God*, which constrains those who possess it to walk in humble obedience to His will.

4. *Love to the children of God*, is another *internal* and *Scriptural* evidence of the remission of sins. Love to God produces brotherly love. If the heart is destitute of love to God there can be no brotherly love, in the Scriptural acceptation of that term. John says: "We *know* that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John iii. 14. If we say that we love God, and at the same time have no love for the children of God, our profession is vain, and we are still in our sins. "If a man say, I love God, and hateth his brother,

he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also." 1 John iv. 20, 21.

Brotherly love must be of such a nature and of such *intensity* as to lead, not only to feel a tender regard for the people of God, but to assist them in times of need, to defend their character, and if need be lay down our lives for them. "Hereby perceive we the love of God; because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shuteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John, iii. 16, 17. How few, according to this divine rule, exhibit to the world that they are truly the children of God.

5. *The indwelling of the Holy Spirit* is also an evidence of the remission of sins and our acceptance with God. Paul to the Romans says: "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. viii. 16. "And because ye are sons, God hath sent forth the Spirit of his Son *into* your hearts, crying, Abba, Father." Gal. iv. 6. Again, "He that believeth on the Son of God hath the witness in himself." 1 John, v. 10. Once more—"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. viii. 9, 10.

These Scriptures establish the fact that the Spirit of God dwells in the heart of the redeemed and assures them that they are the children of God.

But we have still stronger proof, if possible, of this great and glorious truth. The inspired writer says: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. v. 22, 23.

In this Scripture we have an allusion to the *internal* and *external* evidences of our acceptance with God, for whilst our hearts are filled with love, joy, and peace, the world is convinced by our *words* and *acts* that we are the children of God, and that His Spirit dwells in our hearts. "Ye shall know them," said Christ, "by their fruits." Mat. vii. 16. Jesus introduced, in His conversation with Nicodemus, a beautiful illustration of the *internal* and *external* evidences of being born again, when He said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John iii. 8. We cannot see the wind, but we feel it, and breathe it. It is within us, and round about us. We not only breathe and feel the wind, but see the effects of it on objects around us. The gentle waving of the trees, the quivering leaf, and the rapid moving of the clouds are visible evidences of the existence of wind. So every one who is born of the Spirit has the *internal* evidence of this spiritual change, and his *words* and *acts* prove to others that the Spirit dwells in his heart.

6. *A desire for the salvation of sinners* is also another evidence of the remission of sins. As soon as the anxious sinner is made free from his sins, and feels that the Lord is precious to his soul, he then begins to desire and pray for the salvation of others. His desires and prayers, at first, extend to his kindred and friends, and then include the whole world. When Andrew commenced following Jesus he not only desired the salvation of his kindred, but *searched* for them; "And he first findeth his *own* brother Simon, and saith unto him, "We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus." John i. 41, 42. When Christ found Phillip, and said to him, "Follow me," he immediately searched out Nathanael, and, with a joyful heart, he invited him to come to Jesus. (John i. 45, 46.) Paul said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Ro. x. 1. This is the Spirit of Christ, and we learn that if we have not the Spirit of Christ we are none of His. (Rom. viii. 9.)

7. These *internal* evidences that we are in Christ produce obedience to the will of God, and thus we manifest to the world that we are the children of God. We obey God because we love Him. Jesus said: "If a man love me he will keep my words." John xiv. 23. In love there is a peculiar constraining influence. If the love of God is in the heart of man, he will keep the commandments of God, in whatever circumstances he may be placed, without stopping to confer with flesh and blood. God directs and he yields willing obedience to Him. "And

hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." 1 John ii. 3, 4, 5.

We may profess to love God, but if we do not keep His words, we show to the world that we have not the mind of Christ. To obey only one commandment is not sufficient proof that we love Him.

In order to an acceptable obedience the will of God must be obeyed precisely as He has directed, without any deviation in reference to the thing to be done, or to the order in which we are required to perform it. God will not accept any kind of a substitute in the place of that which He has commanded. The very thing that He commands us must be done, or there will be no obedience. It is a sin to omit any part of the will of God or to go beyond it.

The Lord directed Moses to speak to the rock and water should flow out of it, (Num. xx. 7, 8,) but instead of speaking to it as God had plainly told him, he *smote* it twice with the rod. For this disobedience and want of faith in God—did not take God at his word—he was not permitted to enter the promised land. We have no right to place that which is *first* last, nor the *last* first.

## CHAPTER VIII.

### CHRISTIAN CONFIDENCE AND SECURITY.

We become children of God, not by works, but by faith in Christ Jesus; and we are assured, by the inspired writers, that our salvation, which is the work of God, is permanent and eternal. The children of God will all be saved. When their pilgrimage shall have ended on earth, they will be received into mansions prepared for them in heaven. Jesus said: "I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture." John x. 9. We are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Pet. i. 5.) We are redeemed from the curse of the law by Christ, (Gal. iii. 13,) and no one redeemed by Him can be taken again into captivity, for his redemption is eternal. (Heb. ix. 12.)

But this doctrine is denied and condemned by many who profess to believe the word of God, and receive it as the truth. They teach that a Christian may fall away, and finally be lost in hell,—that he may be a child of God to-day, and to-morrow a child of the devil. A certain writer and advocate of this doctrine says, "I believe a saint may fall away; that one who is holy or righteous in the judgment of God Himself, may, nevertheless, so fall

from God as to perish everlastingly." Again, "He who is a child of God to-day, may be a child of the devil to-morrow. For, God is the father of them that believe, so long as they believe, but, the devil is the father of them that believe not, whether they did once believe or no." (Doctrinal Tracts, pps. 211 and 231.)

The doctrine contained in these extracts is in direct opposition to the word of God. The Saviour says that those who enter in by Him *shall be saved.* Again, "He that eateth of this bread *shall live forever.*" John vi. 58. These words of inspiration, without reference to any other Scripture, prove conclusively, that the doctrine of apostacy is false, and is nothing more nor less than a tradition of man.

It is true that many who *profess* to be Christians depart from their profession and cease to walk with the people of God. Now, why do they abandon their profession, engage in wickedness, and become worse than before they made a profession of religion? The answer to this inquiry is given by the pen of inspiration. "They went out from us but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us." John ii. 19. They departed because they were not the true servants of God.

The Saviour explains, by the parable of the sower, the reason why many who profess religion do not hold out faithful to the end. He says, "Behold, a sower went forth to sow; and when he sowed, some

seeds fell by the way-side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and *because* they had *no root*, they withered away." Matt. xiii. 3, 6. The Saviour explains this to His disciples. "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended."

The seed which fell in stony places and sprung up, withered away, because they had no root. The root is that which sustains the plant, and when this is wanting, it cannot endure the burning rays of the sun, but fades away. There are many who profess religion, and flourish whilst heavenly dews fall on Zion, but when these cease, and trying times come, they become offended and walk no more with the people of God. They withered away, because they had no root within themselves. The grace of God, which gives and sustains spiritual life, was wanting. They had the profession without grace. This is fully explained by the parable of the ten virgins. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil with them. But the wise took oil in their vessels with their lamps."

It will be noticed that five of these virgins were foolish. They were foolish from the beginning. They had left their vessels, and consequently had no oil with them. There is not the slightest intimation that they ever did have a single drop of oil. They were called virgins, had lamps, and associated with virgins, but were destitute of oil, consequently they did not consume, or lose any, for they never had any to lose.

Peter, speaking of false professors, says, "It is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." 2 Pet. ii. 22. The dog will act like a dog as long as it possesses the nature and disposition of a dog. So will the swine. The swine may be washed and made clean, and it will still walk like a swine, root like a swine, and seek the mud and wallow in it like a swine. But make it a sheep, change its nature, and give it the nature and disposition of a sheep, and it will never seek the mud and wallow in it again.

If the old Adam in man is not destroyed—if his heart is not renewed and purified from sin—he will go into his old practices again. But if he is a true child of God he will walk no more in these evil ways.

2. In the second place, those who are truly regenerated will persevere in the divine life.

The love of God in the heart moves the child of God to obedience. It has a constraining influence over him. Paul said, "For the love of Christ constraineth us." Tribulations or persecutions may

arise, and he may be led to prison and to the stake, and yet he will not deny the Saviour. The world with all its riches, honors and glories cannot influence the child of God to cease his devotion to the Saviour; for Jesus said, "If a man love me he *will* keep my words." John xiv. 23.

Again, "If ye keep my commandments, ye shall abide in my love." John xv. 10.

But those who profess to love God and do not keep His words show by their acts that their profession is false. "He that loveth me not keepeth not my sayings."

3. Those who are born again have eternal life and shall never come into condemnation. "He that believeth on the Son hath everlasting life." John iii. 36. "He that eateth of this bread shall live forever." That which is eternal never can come to an end, but will abide forever. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John v. 24. See also, 1st Peter ii. 6. Now, if those who believe shall not come into condemnation, how is it possible for them to perish in hell? for it is evident that none can become children of the devil, and perish without coming into condemnation.

Jesus speaking of His sheep, says, "My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life, and they shall *never perish*, neither shall any man pluck them out of my hand; my Father, which gave them me is greater than all; and no man is able to pluck them out of

my Father's hand." John x. 27–29. The certain and final salvation of all the children of God is plainly and positively taught in these scriptures. They will never die.

4. The children of God are sealed by the Spirit of God, and have, also, the *earnest* of their inheritance.

*Sealing*, confirms and makes sure. *Earnest*, is a part of the price paid in hand, and binds the bargain, and is an assurance that the whole amount will be paid or given. "Now he which establisheth us with you in Christ, and hath anointed us is God, who hath also sealed us, and given the earnest in our hearts." 2 Cor. i. 21. They are sealed in God and made sure and steadfast in Him. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom, also after that ye believed, ye were sealed with that Holy Spirit of Promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. i. 13, 14.

This sealing will remain sure and unbroken until the day of redemption. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30. The divine impression which is made on the soul will remain with all its original purity until the Lord shall come and receive those who have been sealed to Himself in glory.

5. The sure foundation on which the children of God have built is another proof that they will finally triumph over the storms of this life and be saved in heaven. The Saviour speaking of this, says, "Whosoever heareth these sayings of mine, and doeth

them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not; for it was founded upon a rock." Matt. vii. 24. The child of God has built on Jesus Christ the sure foundation, and we are assured that all who build on Him shall not be confounded, but shall stand firm amid all the storms of life. Not one who build on Christ will ever fall, because their foundation will remain firm and sure forever. But all who build on the sand, or on any other foundation, except Christ, will not endure, but fall away, and great will be the fall.

6. Whilst the Christian is secure on the rock of ages, and assured that he shall live forever, his little bark—the soul—is anchored in heaven, sure and steadfast.

"That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high-priest forever after the order of Melechisedec." Heb. vi. 18, 20.

7. The promises of God prove that the righteous shall never perish nor come into condemnation. Job says, "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." Again "They that trust in the Lord shall be as mount Zion, which cannot be moved,

but abideth forever. As the mountains are round about Jerusalem so the Lord is round about his people forever." Ps. cxxv. 1, 2. "I will never leave thee nor forsake thee." Mount Zion cannot be moved, but abideth forever. So, the child of God cannot fall and perish, but will live forever; for the Lord will never leave, nor forsake His people, but will keep them by his power unto the day of redemption.

8. The life of the Christian is hid with Christ in God, and therefore is secure. "For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4. If the life be hid with Christ in God, then it is secure, and out of the reach of danger. Satan cannot pluck it out of the hands of God, and cast it down to the pit of destruction; for God is stronger than the strong man armed, and will keep and protect his children against the powers of darkness. The Christian's life is secure, and will continue as long as Christ shall live, for He is our life. "It is a faithful saying, for if we be dead with him, we shall also live with him." 2 Tim. ii. 11. When He shall appear, then all the children of God will appear with Him in glory.

9. The true believer is free from the law. It has no more dominion over Him. "For ye are not under the law, but under grace." Ro. vi. 14. Therefore, being free from the law, he is married to Christ. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from

the dead, that we should bring forth fruit unto God." Ro. vii. 4. "But if ye be led of the Spirit ye are not under the law." Gal. v. 18. We become one with Christ, who is our life, our protector, and defender. This sacred union is to remain so long as Christ liveth. While He lives we cannot fall back under the law. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Ro. viii. 1. "Because I live ye shall live also." John xiv. 19.

As the head and master of a family is engaged to protect and secure all under his care, so, Jesus Christ is engaged to protect His people. The inspired writer says, "And the work of righteousness shall be peace; and the effect of righteousness quietness and *assurance forever*. And my people shall dwell in a peaceable habitation, and in *sure* dwellings, and in quiet resting places." Is. xxxii. 17, 18.

In addition to these divine assurances of the security of the children of God, angels minister unto them, and protect and deliver them from danger. David says; "The angel of the Lord encampeth round about them that fear him, and *delivereth* them." Ps. xxxiv. 7. Paul speaking of the angels of God says; "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14.

The inheritance of the children of God, which is reserved in heaven for them, is *certain*, because they have received the adoption of sons.

Civil adoption, when made according to the law of the land or nation cannot be made null and void.

Adopted children cannot be disinherited. So, spiritual adoption is permanent. Those adopted into the family of God will receive the heavenly inheritance. There is no law or power that can dispossess them of it. For their inheritance is "Incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter i. 4. Again, "The Son abideth in the house *forever*." John viii. 35.

Jesus Christ came into the world, suffered and died, was buried, on the third day rose from the grave, and is glorified in heaven. Now it is clearly taught in the Scriptures that all true believers, when their labors and sorrows shall cease on earth, will be received into mansions above, and be glorified with Christ in heaven.

"The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God and *joint heirs* with Christ; if so be that we suffer with him, *that we may be also glorified together*." Rom. viii. 16–17. Jesus has assured us that His servants shall be where He is. "And where I am, there shall my servant be." John xii. 26. He is in heaven, therefore the children of God will be with Him in heaven.

10. Believers in Christ are secure and will finally triumph and enjoy that rest which remains in heaven for the people of God. They are secure not because of their own strength, but because the arm on which they lean is Omnipotent, and will never fail them. "The Lord loveth judgment, and *forsaketh not* his saints; they are *preserved forever*; but the seed of the wicked shall he cut off. The

righteous shall inherit the land, and dwell therein *forever*. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; *none of his steps shall slide*." Ps. xxxvii. 28–31. Paul, in his letter to the saints at Philippi, said: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. i. 6.

Jesus taught that His people were secure, when He said to the disciples, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

There is no power that can separate the true believer from God. Paul says; "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Ro. viii. 35–39.

The children of God will triumph over all opposition, and at last be more than conquerors through Christ, who loved them and died for them. They may be tried by fiery trials, yet like gold, they will not be consumed, or destroyed, but exhibit more per-

fectly, the image of Christ. Indeed, there is no process by which a child of God may be changed so that he will not be His child.

But it is contended by the advocates of apostacy that the believer can separate *himself* from the love of God, and become a child of the devil.

In reply to this, I mention, in the first place, that if the believer is not a *created* being, then, he may separate himself from the love of God, but if he is a created being, he *cannot* effect the work of separation, for the apostle plainly declares, in the above Scripture, that there is no creature (created being) can separate us from the love of God, which is in Christ Jesus our Lord.

John bears testimony to the same great truth; for he says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John iii. 9, 10. Again,—"Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him or known him." (ver. 6.)

We learn from the sacred Scriptures, that if a man loves the Saviour he *will* keep His words (John xiv.) and if he keeps His commandments he shall *abide* in His love (John xv. 10.)

It may be said that these Scriptures contradict other Scriptures touching this subject; for John himself says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1

John i. 8. It is evident that the inspired writer had reference to the spiritual man when he said, "Whosoever is born of God doth not commit sin;" and to the physical man—the flesh—when he said, "If we say we have no sin we deceive ourselves," &c.

It is the spiritual part of man that is regenerated. "The law of the Lord is perfect, converting the soul." Again,—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John iii. 6.

But the physical man—the flesh—remains the same, and will remain the same until death. It is an enemy to the soul. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other; so that ye cannot do the things that ye would." Gal. v. 17. Paul, in his letter to the Romans says: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. vii. 20–23. Thus we see that there are two distinct principles in a regenerated man, and the one is continually warring against the other. The flesh will not be renewed until the resurrection. Then it will be regenerated. "It is sown in corruption; it is raised in incorruption. * * * It is sown a natural body; it is raised a spiritual body." The mortal will put on immortality.

11. The case of Judas is mentioned by the advocates of the doctrine of falling from grace, as proof that a Christian may apostatize and finally be lost.

It is true that Judas was numbered with the twelve, (Luke xxii. 3,) but this is not sufficient evidence that he was a servant of God. There are many who are numbered with the disciples of Christ, whilst at the same time, their works testify to the world that they are destitute of the true principles of Christianity. "They profess to know God, but in works deny him."

This was truly the case with Judas. He was numbered with the twelve ; took part of the ministry, and had the name of being an apostle, but at the same time, was destitute of true piety. He was a very wicked man. The truth of this statement may be seen by reference to his history as given by the pen of inspiration. The Saviour said to his disciples: "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve." John vi. 70, 71. We learn from these words that Judas was very wicked, for this is the meaning of the term devil when applied to an individual. It is evident, therefore, that he was not a Christian.

Furthermore, the Scriptures plainly declare that this is his true character, for it is recorded by the inspired writer that he was a thief. When Mary, the sister of Lazarus, anointed the feet of Jesus with the precious and costly ointment of spikenard, Judas said: "Why was not this ointment sold for

three hundred pence and given to the poor? This he said, not that he cared for the poor, but because he was a thief and had the bag and bare what was put therein." John vii. 5. Here we have double evidence that his heart was corrupt, and destitute of the love of God. In the first place, he had no sympathy for the poor—cared nothing for their sufferings, their woes and miseries. Such a spirit as this and the love of God does not, and indeed, cannot dwell together in the same heart. (1 John 3 : 17.)

In the second place, he is charged with being a thief, and the charge is true, for it was made by Him who knows the secrets of the heart and all the secret and public acts of men. Whether he took property or money that did not belong to him is not specified. We have the plain statement, he was a *thief*. He had such an intense love for money that he betrayed the Saviour for thirty pieces of silver. It is evident that his heart had never been washed and made pure in the sight of God—that he was still in the gall of bitterness and the bond of iniquity. The words of Jesus to Peter sustain this statement. When Peter refused to let the Saviour wash his feet, He said to him: "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him, therefore said he, ye are not all clean." John xiii. 10, 11.

In addition to all this he is mentioned by the Saviour as being the son of perdition. He said in His prayer, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition."

Jno. xvii. 12. And when he died he went to his own place—(Acts i. 25.) Perdition was evidently his place.

He was destitute of eternal life, and consequently could not be a Christian; for he was not only a party in the murder of the Lord Jesus Christ, but murdered himself; and the Scriptures emphatically declare "That no murderer hath eternal life abiding in him." 1 John iii. 15. From the passages of Scripture which have been referred to we learn that Judas was an unclean devil, a thief, destitute of sympathy for the poor, and the son of perdition, a murderer, and consequently was not a child of God.

Whilst Jesus was administering the Lord's Supper to His disciples, Judas (who was under the influence of the devil,) was out with the enemies of Jesus, making arrangements for His betrayal and death. None but a devil could have performed such a work as this—betray innocent blood.

But the question may present itself to the mind of the reader, if Judas was so corrupt, so desperately wicked, why did Jesus choose him and make him one of the twelve? The answer is at hand. That the Scriptures might be fulfilled. Whilst the disciples were waiting at Jerusalem to be endued with power from on high, Peter stood up in the midst of them and said: "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry." Acts i. 16, 17.

He lived the life of the ungodly, and died all stained with iniquity, and took up his abode in the regions of despair. It would have been good for him if he had never been born. (Mat. xxvi. 24.)

We have given plain and positive proof from the word of God, that the children of God will be saved in heaven. For they have "An inheritance incorruptable, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. i. 4, 5. This glorious truth inspires the people of God with earnestness and courage in their labors of love, amid all the afflictions and sorrows of life, being assured, that, when their work on earth is done, they shall dwell with Jesus and the redeemed forever in heaven.

## CHAPTER IX.

### THE KINGDOM OF CHRIST—WHEN SET UP.

THE establishment of the kingdom of God in the world, its progress, and glorious triumphs over all other kingdoms, were foretold by the ancient prophets hundreds of years before the fulfilment of their predictions. Daniel said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel ii. 44. In his night visions he saw one like the Son of man, and, also, the greatness and glory of His kingdom. "And there was given Him dominion and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14. The angel said to the mother of Jesus: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: and he shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke i. 32, 33. Isaiah, Micah, and other prophets bear testimony to the same great truth.

2. The phrases kingdom of God, kingdom of heaven, and kingdom of Christ are *synonymous*, and signify the spiritual reign of the Messiah. The original word *Basileia*, which is rendered *kingdom* in the English version of the New Testament, and the original word *Ekklesia*, which is translated church, are never used interchangeably; and to use them as meaning one and the same thing is a perversion of the word of God. The word *kingdom* does not mean church, neither does the term *church* mean kingdom. "The kingdom and churches of Christ are essentially distinct, both in their nature and polity. * * * * * * The kingdom of Christ is a pure *monarchy*, utterly destitute of administrative authority; while the churches of Christ are pure *democracies*, possessing the sole executive power in His kingdom. The kingdom may and will become *universal*, but the churches are necessarily local, embracing only their respective members." In a word, the churches are composed of materials which have been taken out of the kingdom of God, and initiated by immersion into these visible organizations.

3. The kingdom was established on earth under the ministry of John the Baptist, and during the existence of the Roman empire, the last of the four great monarchies that should succeed each other, according to the prophecy of Daniel. Consequently before the day of Pentecost, John was sent for the express purpose of introducing this new dispensation; for it is written; "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple,

even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Mal. iii. 1. "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and disobedient to the wisdom of the just: to make ready a people prepared for the Lord." Luke i. 16, 17. It is apparent from this text that the work of preparing subjects for Christ was not by carnal weapons, but by spiritual. It was an internal work, for the *heart* was turned by spiritual influences from the love of sin to the love of holiness. Morality *alone* was not a sufficient preparation for membership in this kingdom. It is true that a man may be moral, in the estimation of the world, and yet, not a member of the kingdom of Christ. But at the same time, no one can be a child of God, or a true servant of His kingdom, without morality and virtue.

When John commenced preaching in the wilderness of Judea, he said to the people; "Repent ye, for the kingdom of heaven *is at hand.*" Mat. iii. 2. John did not announce, as Campbellite teachers contend, the *near* approach of the kingdom of heaven, but he declared, in plain and emphatic terms, that it had *already* come. The original word, which is translated, "*is at hand,*" is *engike*, and is found in the perfect tense—*has come.* The kingdom of heaven *has come.* This view of the subject is confirmed by the words of Christ. The inspired writer speaking of Him, says: "Now, that after John was

put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying: the time is fulfilled and the kingdom of God is at hand; Repent ye and believe the Gospel." Mark i. 14, 15. What time is fulfilled? The time mentioned by the prophet Daniel, when he said, "In the days of these kings shall the God of heaven set up a kingdom," was *then* fulfilled, *completed*, and the kingdom of God *had come*. This is the true rendering of *engike*, the word used by John the Baptist and by Christ.

When Jesus called unto Him His twelve disciples, and sent them to proclaim the glad tidings of salvation, He said to them: "And as ye go, preach, saying, the kingdom of heaven (*engike*) *is at hand*." Mat. x. 7. The phrase, "*is at hand*," is a very common expression. Now, what do we mean when we say, that a certain thing is at hand? Do we mean that it is *approaching* and will *soon* come? We evidently mean that it is *present*. When we write to a friend and say, your letter *is at hand*, we do not mean that it is *approaching and will soon come* but that it is *present,—it has come*.

But an objector says that, "at hand," never means present. But by reference to Acts xxi. 33, it will be seen that such a sentiment is not sustained by the word of God. "Then the chief captain came near, (*engisas*,) and took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done." This means, according to Campbellism, that the chief captain will come up after awhile, but was not present when he took Paul! Again, "Rise, let us be going, behold, he is

at hand (*engiken*) that doth betray me." Mat. xxvi. 46. "*At hand*" in this text means present, for the perfect tense is used here as well as in Mark i. 15. Behold, he *is now come* that doth betray me. Thus we have plain and positive proof that the kingdom of Christ was in existence during the ministry of John and of Christ. The Saviour not only declared that it *had* come, but he preached the gospel *of* the kingdom of God. But we have additional proof in support of our proposition, that the kingdom of Christ was set up *before* the day of Pentecost; for Jesus said: "If I cast out devils by the Spirit of God, *then* the kingdom of God is come unto you." Mat. xii. 28. Now, the question is, did Christ cast out devils by the Spirit of God? Every believer in the sacred Scriptures is ready to answer the above inquiry in the affirmative—*He did.* Then, according to the words of Jesus, the kingdom of Christ was, at that very time, in existence. There is no escape from this conclusion.

Again, "The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it." Luke xvi. 16, "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John." Matt. xi. 11–13. If the kingdom did not *then* exist, if it was not *then* set up, how could men press *into* it? or take it by force? It is evident that a thing must be in existence before it can be taken, or pressed into.

The law and the prophets were in force until John

commenced his public ministry, which was "the beginning of the gospel of Jesus Christ, the Son of God." (Mark i. 1). Then, the old dispensation ceased, and the kingdom of heaven was set up, according to the testimony of John the Baptist and of Christ, as shown in the preceding part of this chapter. Again, Jesus said: "Woe unto you scribes and pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. xxiii. 13. He said to the chief priest and elders of the people: "Verily I say unto you, that the publicans and the harlots go *into* the kingdom of God before you." Matt. xxi. 31. If the Campbellite view of this subject be true, that the kingdom of God was not set up until the day of Pentecost, then men shut that which had never been opened, and entered into that which had no existence.

Jesus said to his disciples: "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field." Again, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Matt. xiii. 31–33. Now, in order to compare one thing with another both must be in existence at the same time, otherwise there can be no comparison. It is evident therefore that when Jesus uttered these words, the kingdom of heaven was *then* in existence, and, also, the mustard seed, and the leaven. Therefore, He could truly say, that the kingdom of heaven is *like* a grain of mus-

tard seed, which a man took and sowed in his field, and *like* leaven *hid* in three measures of meal.

We find in the Scriptures the following expressions: "The gospel *of* the kingdom of God," (Mark i. 14). "The glad tidings *of* the kingdom of God," (Luke viii. 1), and "the keys *of* the kingdom of heaven, (Matt. xvi. 19). It is evident that the kingdom had been set up when these words were spoken; for there cannot be a *gospel* of a kingdom or *keys* of a kingdom before the existence of that kingdom. The laws of an institution cannot exist without the institution itself. First the institution, and then the laws of it. But, according to the Campbellite theory, this order of things is reversed, and we have the laws *first*, and then the institution. Baptism and the Lord's supper are laws of the kingdom. Now, it is a fact, which, we presume, no one will deny, that these laws were enacted and in force before the day of Pentecost. Then, if the kingdom was not set up until that day, there were laws of the kingdom and yet no kingdom in existence. Once more—the Saviour said to the scribes and elders, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi. 43. Now, if the kingdom was not in existence when Christ uttered these words, how could it be *taken* from the Jews and *given* to another nation? This would have been impossible. Thus we have established the fact, by infallible proofs, *that the kingdom of heaven was set up on earth under the ministry of John the Baptist*, and consequently before the day of Pentecost. Then

men began to press into it by repentance and faith. Its laws and regulations were proclaimed to the people by John, and by Christ and His disciples, and thus it spread until the whole Jewish nation had the opportunity of hearing the gospel *of* the kingdom of God, before the death of Christ.

But in direct opposition to these plain and positive declarations of the word of God, the advocates of Campbellism contend earnestly, that the kingdom was not set up until the day of Pentecost. Mr. Brents, in his Gospel Plan of Salvation, says: "If, prior to this time, the kingdom had been in existence, it would have been a *kingdom without a king*, for Jesus was not then crowned king. The Holy Ghost was not then given (John vii. 39,) because that Jesus was not yet glorified." (P. 161.)

The author of the above extract, not being able to find a passage of Scripture in the New Testament to sustain his assertions, assumed the responsibility of changing the word of God so as to *make* it sustain his peculiar sentiments, by cutting out and inserting words. The truth of this will be seen by comparing John vii. 39, as he has written it, with the original passage. Without any authority he cuts out the word *yet* and inserts the word *then* in the place of it. The word *then* is not found in the text referred to, which reads as follows: "For the Holy Ghost was not *yet* given; because that Jesus was not yet glorified."

This is what we understand to be changing "the truth of God into a lie," (Rom. i. 25,) in order to sustain a false doctrine. A fearful doom is pronounced

against those who thus change the word of God: for it is written, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 19, 20.

The Spirit was given after the words under consideration were uttered, and before the day of Pentecost. After the resurrection of Christ, He appeared to His disciples and said to them; "Peace be unto you: as my Father hath sent me, so send I you. And when He had said this He breathed on them, and saith unto them, Receive ye the Holy Ghost." John xx. 21, 22. But it is said, "If, prior to this time (the day of Pentecost) the kingdom had been in existence, it would have been a kingdom without a king." The Scriptures plainly teach that Christ was born a king, and during His personal reign on earth He had subjects under His kingly control, of which we will speak more fully in another place.

The main passage of Scripture that is relied on by the advocates of Campbellism to prove that the kingdom was not set up until the day of Pentecost, is found in Luke xxiv. 46, 47, and reads as follows: "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." It is evident that the Saviour did not mean to teach the disciples that repentance and

remission of sins had not been preached and would not be until the day of Pentecost, for repentance and remission of sins were taught by John the Baptist (Mark i. 4) and by Christ Himself, (Mark i. 15,) and by all of the Apostles. He did not mean that the kingdom had not been set up, or that the gospel had not been preached, for He preached the gospel of the kingdom of God, and declared that the kingdom *had* come, and was in active operation. Thus we have shown, briefly, what this text does not mean. Now, the question occurs, what does it mean?

The first commission was limited to the house of Israel; for Jesus said to His disciples: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven *is at hand.*" Mat. x. 5–7. This commission was in full force until the death of Christ. After His resurrection He gave His disciples, what is termed, the enlarged commission: "Go ye into all the world and preach the gospel to every creature." Mark xvi. 15. The apostles were not prepared to carry out this command of Jesus, for they did not understand the languages of other nations. Therefore, He said to them: "Behold, I send the promise of the Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 49. There was no public preaching, of which we have any account, from the resurrection of Christ until the day of Pentecost. While waiting for the promise of the Father, they were engaged in prayer,

and in the transaction of church business, for they elected Matthias to "take part of the ministry from which Judas fell." Acts i. 15–26. "And when the day of Pentecost was fully come, and all were filled with the Holy Spirit," they began to preach, for the first time, under the enlarged commission, the gospel of the kingdom of God *to all nations;* "for there were present representatives from every nation under heaven. And were all amazed and marvelled, saying one to another, Behold are not all these that speak Galileans? and how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." Acts ii. 7–10.

This is the *beginning* of which Jesus spake when He said: "That repentance and remission of sins should be preached in his name AMONG ALL NATIONS, *beginning* at Jerusalem." On the day of Pentecost the apostles preached the gospel of the very same kingdom that was set up under the ministry of John the Baptist. During the personal ministry of Christ on earth the gospel was confined to the Jewish nation, to the house of Israel, but on the day of Pentecost, and at Jerusalem, it *began* to be preached among all nations under heaven.

4. *Jesus Christ was king of this kingdom.* He

was an actual ruling king, with subjects under His divine control. All the assertions that He was not king until after His death, resurrection, and ascension into heaven where he was crowned king are made without Scriptural authority. There is no thus saith the Lord for such sentiments. It is no where stated in the word of God, that He was crowned king after He ascended up into heaven. This idle fancy of a fruitful brain that Jesus must be crowned king in heaven before He could exercise the prerogative of king, is caught up and proclaimed as the gospel. Christ was not only a king with regal power possessing a kingdom prior to the day of Pentecost, but He had delivered all the laws for the government of that kingdom before that time. This is clearly taught in the concluding words of the great commission. It is here said: "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen." Those who teach more or differently from what was commanded prior to this commission are not working under it. The Campbellites profess to be executing a law of pardon first published on the day of Pentecost; therefore, by their own showing, they are not working under the commission. For the last institution of the kingdom was the Lord's Supper.

He was king when he first made His advent into the world. The prophet Jeremiah says: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a *king* shall reign and prosper, and shall execute judgment

and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. xxiii. 5, 6. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is *born King* of the Jews? for we have seen his star in the east, and are come to worship him." Matt. ii. 1, 2. Again, Jesus said to Pilate: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John xviii. 36, 37.

He was anointed king. In other words, He was inaugurated king. When Peter preached to the Gentiles at the house of Cornelius, he said: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts x. 38. He was not only anointed king, but publicly acknowledged king. This is evident from the following Scriptures: "On the next day when much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna, blessed is the *king*

of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold thy *king* cometh, sitting on an ass's colt." John xii. 12. Again, "Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the *King* of Israel." John i. 45. "Blessed be the *king* that cometh in the name of the Lord." John xix. 38. Then Pilate uttered a glorious truth when he wrote in Greek, and Latin, and Hebrew, and placed it over Jesus when He was crucified: JESUS OF NAZARETH THE KING OF THE JEWS. He was influenced by the voice of the people to condemn the Holy One, the Prince of peace, to suffer and die on the cross, but he could not be prevailed on to alter what he had written. The chief priests said to Pilate, "Write not, the King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written." John xix. 21, 22.

5. *We come now to consider the nature of the kingdom of Christ, and the terms of admission into it.*

It is not a worldly kingdom, made up of the godly and ungodly, as was the Jewish institution, but is of heavenly origin. Jesus said to Pilate: "My kingdom is not of this world." It was in the world but not of the world. "He had no earthly throne,—He wore no jeweled crown,—He held no regal scepter,—He claimed no worldly power,—He had no marshalled armies," but reigned in peace and righteousness; for the prophet Isaiah said, "Be-

hold a king shall reign in righteousness, and princes shall rule in judgment." Is. xxxii. 1. It is truly a spiritual kingdom, the reign of Christ in the heart, and is composed of those who are born again. Therefore Christ said to Nicodemus: "Except a man be born again he cannot *see* the kingdom of God." The term *see* in this text signifies to enjoy. It is used in this sense by the inspired writers. "He that believeth not the Son shall not *see* life." John iii. 36. Paul, in his letter to the Romans, says: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. xiv. 17. Meat and drink we can see, but righteousness and peace we cannot see. They are *invisible*, and exist within the heart of those who trust in Jesus. The Saviour taught the Pharisees that the kingdom was invisible, that it did not come with observation. "When he was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke xvii. 20, 21. In its invisible, *internal* workings it is like leaven; for the Saviour said: "The kingdom of God is like unto leaven which a woman took and *hid* in three measures of meal, till the whole was leavened." Again, "The kingdom of heaven is like unto treasure *hid* in a field; the which when a man hath found, he *hideth* and for joy thereof goeth and selleth all that he hath, and buyeth that field." Matt. xiii. 33 and 44. This pearl of great price, which

is *hid* in the heart, influences those who possess it to yield cheerful obedience to Christ their king.

We enter into this kingdom—the kingdom of Christ—by repentance toward God and faith toward the Lord Jesus Christ, accompanied by humble prayer. The instant that the repenting sinner believes on Jesus with all his heart that moment he enters into this kingdom, and realizes joy and peace in the Holy Spirit. Christ reigns in his heart.

But it is contended that we are initiated into the kingdom of Christ by baptism. Elder W. W. Gardener, in his work entitled "Missiles of Truth," says: "Every one must be *'born again'—'purified'* from sin and uncleanness, and *purged* from guilt through the sanctifying influences of the Holy Spirit and belief of the truth (2 Thess. ii. 13, 14,) in order to qualify him for admission into the kingdom of Christ; and no man can Scripturally enter into that kingdom on earth and enjoy its privileges as a citizen except he be *born of water*, or baptized, as well as born of the word and Spirit of God," (pp. 161, 162.) It is a very strange doctrine to us that those who have become subjects of Christ's kingdom by repentance and faith, and by spiritual birth, enjoy this kingdom which consists of righteousness and peace in the Holy Spirit, that they must be initiated into the kingdom of which they are already members. Scriptural proof to sustain such a sentiment cannot be adduced. There is not a word used by the Saviour in John iii. 5,—as we have shown in a previous chapter,—that means baptism. Words are signs of ideas, and we have no right to say that a

writer has an idea unless he gives us a sign of it. We have no authority to say that Jesus thought of baptism in His conversation with Nicodemus, for He gave no sign of such a thought. Baptism is said to be a burial, but never a *birth*. It is remarkably strange that Elder Gardener, who is generally sound in his theology, would advocate a principle without a thus saith the Lord to sustain it.

The same author says: "A person must be a citizen of Christ's visible kingdom before he can properly and truly be a member of a visible church of Christ in that kingdom; just as a man must first be a citizen of a State before he can legally or properly be a member of a court of justice in that State. The moment a professed penitent believer is buried with Christ by baptism and raised in the likeness of his resurrection, that instant and by that act he becomes a citizen of Christ's visible kingdom, and is qualified for church membership. But he is not a member of any church, though a citizen of the kingdom, until he is received into fellowship by the vote of some church; as in the case of the Ethiopian eunuch. Acts viii. 38," (p. 175.)

It is true that a man must be a citizen of a state before he can be legally a member of a court in that state. But, how does he become a citizen of a state, or nation? We answer, by natural birth or by adoption. Now, after he has become a citizen, in order to become a member of a court in that state he must be initiated by an oath, not by a vote. He may be elected by a vote of the people, but he must be initiated by an oath. So, we become members of

the kingdom of Christ by repentance, faith and humble prayer. In other words, we are elected through sanctification of the Spirit and belief of the truth. Now, in order to become a member of the Church of Christ,—the only visible organization connected with the kingdom of Christ,—we must be initiated by baptism, administered by an officer of the church. There is no Scriptural proof to sustain the assertion that we are initiated into the *visible* kingdom by baptism, and into the church by a vote. It is true we are referred to Acts ii. 41 for proof that those who believed on the day of Pentecost were received into the church at Jerusalem by vote. But there is not the slightest shadow of proof in this text to sustain such a sentiment. There is not a word said about voting. The plain inference is, that they were added to the church by baptism, for this is the only act that is mentioned by the inspired writers. First they entered into the kingdom of Christ by repentance, and faith in the Lord Jesus Christ, and then were initiated into the church by baptism.

The Ethiopian Eunuch became a subject of Christ's kingdom by faith, and when he was buried with Christ in baptism and raised in the likeness of His resurrection, that instant and in that act he became a member of the church of which Philip, who baptized him, was a member. The church baptizes through her servants. Philip baptized for the church at Jerusalem, consequently all that he baptized were thus initiated into that church. He had no authority to initiate into any other organization. For illustration; A masonic lodge sets apart officers.

Now, every one that they initiate becomes, by this act, a member of the lodge to which these officers belong. They cannot initiate members into an Odd Fellow's lodge, although there is a similarity between them, and both aiming to accomplish the same great work. Again,—Elder Gardener says: "Hence we see that Christ's visible kingdom includes all His churches, together with all baptized believers, not members of any church; just as a state includes all its courts of law, together with all its private citizens; and the one is no more identical than the other." ("*Missiles of Truth*," p. 176.)

Instead of Christ's visible kingdom including all His churches, the *churches* include the visible kingdom, for there is no *visible* kingdom outside of the churches. There is no such a class as baptized believers outside of the church of Christ, at least the Scriptures make no mention of any such. The word of God knows nothing about *private* citizens who have been baptized by officers of the churches, and set at liberty to wander where they please and do as they please; for the churches have no control over these *private* citizens. They cannot deal with them for any offence, or crime. Paul, in his letter to the church at Corinth, says: "For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth." 1 Cor. v. 12, 13. It is evident from this text that a church has no control over those who are not actual members of it.

6. It is contended by the advocates of Campbellism that the kingdom of Christ was not set up before

the day of Pentecost, because the Saviour taught His disciples to pray, "Thy kingdom come." Now, it is evident that He did not mean to teach them that His kingdom *had* not come, for, previous to that time, He declared that it *had* come. (Mark i. 14.) Moreover, it is evident from the concluding part of the Lord's prayer, that the kingdom of God was *then* in existence. "For thine *is* the kingdom, and the power, and the glory forever. Amen." Mat. vi. 13.

Thine *is* the kingdom, not *will be* the kingdom. This is a plain and positive acknowledgment that the kingdom was present at the very time Jesus taught His disciples how to pray. This agrees with the words of Christ to Pilate, "My kingdom is not of this world."

He evidently meant to teach His disciples to pray for the growth—the increase of His kingdom. This interpretation is sustained by the united testimony of the inspired writers. The kingdom of Christ was very small in the beginning, yet, it was a growing kingdom, possessing life and power, and destined to fill the whole earth. The Saviour compares it to a grain of mustard seed which a man took and sowed in a field, "Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Mat. xiii. 32. Daniel compares it to a stone cut out of the mountain without hands, which increased until it became a mountain, and filled the whole earth. (Dan. ii.) Thus we see that our exposition of the

petition, "*Thy kingdom come,*" is in perfect harmony with the word of God touching this subject. It is evident from the sacred Scriptures that the kingdom of God will grow, and spread like leaven until the whole world is filled with the glory of God.

The Saviour not only taught His disciples to pray for the spread and triumphs of His kingdom, but that they should *seek* its interest and promotion, for He said to them; "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.'" Mat. vi. 33. When we pray for the spread and triumphs of the kingdom of Christ, we should *seek* its promotion with all our heart, soul, mind, and strength. In a word, our acts should be in perfect harmony with our prayers.

Again—Campbellism teaches that the kingdom of God was still in the future when Christ instituted the Lord's supper, and, as proof of such a sentiment, the following passage of Scripture is referred to: "For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." Luke xxii. 18. Now, to construe this text to mean that the kingdom had not come—that it was still in the future, would be a positive contradiction of what Christ had previously taught. Indeed, it would contradict the whole tenor of Scripture touching this subject; and it is "An inflexible rule of biblical interpretation that no obscure passage must be so construed as to come in contact with a principle, doctrine or fact clearly taught elsewhere."

The Saviour evidently had reference to the triumphant kingdom of God. This is apparent from

Matthew's version of the same conversation: "But I say unto you I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Mat. xxvi. 29.

Once more—It is contended that the kingdom of Christ had not come—that it was still in the future, even after His death, and these words are quoted as proof: "Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus." Mark xv. 43. Mr. Brents, commenting on this passage, says: "Here was a man of capacity to understand the Saviour's teaching, who *waited for* the kingdom to come even after the Saviour was dead. Surely he was not waiting for that which had already come." ("*G. P. of Salvation*, p. 157.) By reference to the text again, it will be seen that the inspired writer did not say that Joseph waited *after* the death of Christ for the kingdom to come, or that he was *waiting* for the kingdom to come when Christ was crucified, but he simply said, who also *waited* for the kingdom of God. The term *waited* is in the past tense, which "expresses what took place in time wholly past." There had been a period in his history when he *did* wait for the kingdom of God. But to construe the text, under consideration, to mean—as Mr. Brents has done—that Joseph of Arimathea waited *after* the death of Christ, for the kingdom of God to come, would be a perversion of the sacred Scriptures.

The Jews were expecting, that when Christ came

into the world He would restore to them the kingdom which the Romans had taken from them; and the disciples of Christ entertained the same sentiments. The two disciples that went to the village called Emmaus the same day that Jesus rose from the dead, said, "We trusted that it had been he which should have redeemed Israel." Luke xxiv. 21. And just before his ascension, "They asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. They were still waiting, as well as Joseph of Arimathea, for a temporal kingdom. But Christ informed His disciples that it was not for them to know the times or the seasons which the Father hath put in His own power.

7. The kingdom of Christ is a progressive, and an everlasting kingdom. It commenced in the heart of the first one who repented and believed to the saving of his soul, under the ministry of John the Baptist, and, like the mustard seed, it grew with every additional convert.

During the short ministry of John and of Christ, great numbers entered into the kingdom of God by repentance toward God, and faith in the Lord Jesue Christ and became partakers of its joys and blessings. And on the day of Pentecost greater displays of the power and glory of the kingdom of Christ were realized, for about three thousand were convicted, and converted, whose hearts were purified by faith in Christ, and filled with peace and joy in the Holy Spirit; and in a short time after this the number was increased to about five thousand. Thus the kingdom of Christ continued to spread

like leaven from heart to heart, and from city to city, until multitudes of believers, both of men and women were added to the Lord. (Acts iv. 4; v. 14.) Amid temptations, trials, and persecutions the disciples went from place to place and preached the gospel of the kingdom, "The Lord working with them, and confirming the word with signs following." (Mark xvi. 20.)

Thus the kingdom of Christ continued to grow and spread all through the Apostolic age, and through succeeding ages to the present time; and according to the sacred Scriptures, it will continue until it shall fill the whole world, and all people, nations and languages under the whole heaven shall be given to Jesus for a possession; (Ps. ii. 8,) for "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 14.) "And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. ii. 44.) "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 27.) Then there will be great "voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever." Rev. xi. 15.

## CHAPTER X.

### THE TERM CHURCH—ITS MEANING.

THE term translated *church* in the New Testament is *ekklesia* in the original Greek, and means an *assembly* or *congregation*, called together for the transaction of business. In the ancient cities of Greece it was an assembly of chosen citizens, legally called together for the transaction of business pertaining to the public welfare. And it is a remarkable fact that none but such as were capable of understanding the laws and regulations of their city were members of the Greek *ekklesia*.

It is evident that the Saviour had special regard to the original meaning of this term when He selected and used it to designate His first church. Christ's *ekklesia*, or church is, therefore, a congregation of baptized believers, meeting together, from time to time, in *His* name, and transacting business by *His* authority. It is not a law-making power, but simply an executive body, governed in all its transactions by the law of Christ, and, like the Greek *ekklesia*, is composed of such only as are capable of transacting business; consequently, infants are excluded. "This church was unquestionably designed to be the model of all Christ's churches, and the first of a continuous succession of churches to the end of time."

The term *ekklesia* is translated church twice,

where it has particular reference to the congregation of Israel, (Acts vii. 38, and Heb. ii. 12,) and cannot denote a church of Christ. In the passage referred to it ought to have been rendered congregation. David, who is the author of the words quoted by Paul in Heb. ii. 12, terms it a congregation, for he says: "I will declare thy name unto my brethren: in the midst of the *congregation* will I praise thee." Ps. xxii. 22. It is evident from the Scriptures that "every assembly was not an *ekklesia*, nor was every *ekklesia* a gospel church."

It is contended that the word church is used to denote all the saved, living and dead, together with all who shall be saved. Several passages of Scripture are referred to as proof to sustain this sentiment, but the main one, as we conceive, relied on by the advocates of this doctrine, is recorded in Heb. xii. 22–24: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the *general assembly* and *church* of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

We see nothing in this text which teaches that the word *church* should not be used with its original meaning. The term translated *general assembly* is a different word from the one rendered *church*, and may include the whole family of the redeemed, but the term church includes only the baptized of

that family, and cannot, by any correct interpretation, be construed to include any more, or less. "The church of the first-born," is simply the church of Christ, for He is termed by the pen of inspiration, the *first-born*. Paul in his letter to the Romans, says: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the *first-born* among many brethren." Rom. viii. 29. Again—"Who is the image of the invisible God, the *first-born* of every creature." Col. i. 15. "And he is the head of the body, the church: who is the beginning, the *first-born* from the dead; that in all things he might have the pre-eminence," (verse 18.) Christ is the head of the church, taken as a whole, or as individual churches. He is "head over all things to the church, which is his body, the fulness of him who fills all in all." (Eph. i. 22.) "The head governs, protects, and provides for the body. In this sense Christ is the head of the church. Every church looks to Him as its director and supporter."

The term *body* does not include all the saved, living and dead, for it is composed of the baptized, and no others. That it does not denote all of the saved, is evident from the words of Paul to the church at Corinth,—"Ye are the body of Christ." 1 Cor. xii. 27. The church at Corinth did not embrace all of the saints, and yet Paul calls them the *body* of Christ. The church at Rome also was the *body* of Christ. "So we being many are one body in Christ, and every one members one of another." Rom. xii. 5.

A *body* is something visible and tangible. It is

not composed of materials partly *visible* and partly *invisible.* So, the church of Christ, which is His body, is a visible *organization,* composed of *visible* members. The saints, living and dead, together with all that may live, are not a visible organized body; therefore, the term church does not and cannot include them.

2. *The church of Christ was established during His personal ministry on earth, and in the days of John the Baptist.* The constituent members of the *first* church were John, Andrew, and Simon Peter, (John i. 35–42,) with Christ, its head, all of whom had been immersed by John the Baptist. The next day after it was constituted, according to the divine record, Philip and Nathanael were added unto them, (verse 43.) Thus it continued to grow in numbers under the personal instructions and protection of Jesus, its head.

The church is termed the *bride* and Jesus Christ the bridegroom. John says: "There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the *bride,* the Lamb's wife." Rev. xxi. 9. Again—"And the Spirit and the bride say come." Rev. xxii. 17. The term *bride* is defined to be: "1. A woman new married. 2. A woman espoused, or contracted to be married." Then, it is very evident that there must be a woman before there can be a marriage, or a contract to be married. So, the church—which is the *bride*—in order to be possessed, must be in actual existence.

Now, before the death of John the Baptist, Jesus was in possession of the bride. This is evident from the words of John to the Jews: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that *hath* the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." *John* iii. 28, 29. John had accomplished the great and glorious work of making ready a people prepared for the Lord, and when he saw those who were prepared for the Lord, constituted into a church with Jesus its head, (the bridegroom in possession of the bride,) his joy was complete, for he exclaimed, "This my joy therefore is fulfilled." —Not *will be* fulfilled, but *is now* fulfilled.

The Saviour testifies to the same fact. "And Jesus said unto them, Can the children of the *bride-chamber* fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away, and then shall they fast in those days." *Mark* ii. 19.

That the church did exist at this time is also evident from the directions of Christ to His disciples touching personal offences. For He said to them:

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee thou hast gained thy brother. But if he will not hear thee then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the *Church;* but if he neglect to hear the *Church* let him be unto thee as an heathen man and a publican." Mat. xviii. 15–17. If the church was not in existence when the Saviour gave His disciples these instructions, then He required of them an impossibility, for they could not have told the church their grievances, when, at the same time, there was no church in existence. Moreover, there is no expression in this text to lead to the conclusion that Christ had any reference to a church that would be established in the future.

3. *It was a complete church, having both members and officers.* The inspired writer informs us that Jesus called unto Him His disciples. "And he ordained twelve, that they should be with him, and that he might send them forth to preach." Mark iii. 14. And according to the directions of Jesus they went forth and preached that the kingdom of heaven had come. (Mat. x. 7.) "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come." Luke x. 1. These officers of the church performed the work assigned them *in the name of Jesus,* and the result of their labors was glorious. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us *through thy name.* And he said unto them, I beheld Satan as lightning fall from heaven." Luke x. 17, 18. The disciples of Christ not only preached the gospel of the kingdom, but baptized those who were made free from their

sins by faith in the Lord Jesus Christ. (John iv. 1, 2.)

This church was so completely organized, before the day of Pentecost, that it was fully prepared for *executive* work, and did engage in the transaction of church business. While waiting at Jerusalem for the promise of the Father they elected and ordained Matthias to the apostleship, from which Judas, by transgression, had fallen. There were about one hundred and twenty men and women present. (Acts i. 14–26.) This same church was in session when the day of Pentecost was fully come, and there were about three thousand added to it that day.

4. *Jesus Christ is the foundation and the builder of His church.* This is evident from His own words to Peter: "And I say unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Mat. xvi. 18. When Christ uttered these words the church was not only in existence, but *in His possession* at that identical time. This is plain from the phrase, "*My church.*" Now, it is evident that a thing cannot be possessed before it exists. This view of the subject is in perfect harmony with other portions of the word of God, which allude to the establishment and building up the church of Jesus Christ.

But it is contended that the church was not established when Christ said to Peter, "Upon this rock I *will build* my church," for He speaks of it as yet in the future. In the first place, such a construction of this text would be a plain and positive contradiction of the words of John, when he said

"He that *hath* the *Bride*,—the church,—is the Bridegroom;" and, also, the teaching of Christ touching this subject. And, it should be remembered, that, when an interpretation of Scripture contradicts any portion of the word of God, it is a false interpretation. In the second place, the word translated, "*will build*," was manifestly used by the Saviour in the sense of *build up*, *increase*, for the original word contains these definitions. In 1 Peter ii. 5, it is translated "*build up:*"—"Ye as lively stones, are *built up* a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Christ had established His church on a permanent foundation, and assured His disciples that He would continue to build it up and multiply it. "It was His first church, designed as the *model* or *pattern* of all His churches to the end of time; and hence He could properly and truly say, that He would *build His successive churches* upon the same foundation on which He was building His first and model church." And it is evident that Jesus Christ Himself was that foundation, and corner-stone.

But it is contended that the church of Christ was built on Peter and the rest of the apostles. Is this true? Did the Saviour mean to teach such a sentiment when He said, "Thou art Peter, and upon this rock I will build my church?" We answer, He certainly did not. The term *This rock*, does not refer to Peter. *Petros*, translated Peter, is in the masculine geuder, but the phrase, *taute petra*, translated, *this rock*, is in the feminine gender, consequently it does

not refer to Peter, but to the rock, Christ, which was laid in Zion a precious corner-stone, a sure foundation. The same rock of which the children of Israel drank as they journeyed from Egypt to the promised land. "For they drank of that spiritual rock (*petra*) that followed them; and that rock (*Petra*) was Christ." 1 Cor. x. 4.

But it may be asked, was not Peter one of the apostles, and did not Paul teach that the church was built on the apostles and prophets, when he said: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone?" Eph. ii. 20. It is true that Peter was one of the apostles, but it is not true that the church was built on them. The words of Paul cannot, by any correct interpretation, be made to sustain such a position. He taught the Ephesians that they were built on the foundation *of* the apostles and prophets—simply on the same foundation on which they (the apostles and prophets) had built. They built on Christ, the rock. The church at Ephesus was built on the same foundation. Indeed, there is but *one* foundation, and that *one* is Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11. Therefore, the church was not built on *Peter* in connection with the other apostles, nor on the prophets, but on the rock, Christ, the true and only foundation.

## II.—THE CHURCH OF CHRIST IS NOT A CONTINUANCE OF THE JEWISH INSTITUTION.

THIS is evident from various considerations, a few of which we briefly mention. And,

1. The Bible plainly teaches that a new institution, separate and distinct from Judaism, was established during the ministry of John the Baptist and of Christ.

The Jewish institution is termed, in the Scriptures, the Old Testament—the old or first covenant. The Christian institution is termed the New Testament—the new covenant.

Now, it is evident from the Scriptures that the Old Testament was taken away—was abolished—and the new was established.

Paul, in his letter to the Hebrews, says: "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." Heb. viii. 13. Again, "He taketh away the first that he may establish the second." Heb. x. 9. Once more: "And not as Moses, which put a vail over his face, that the children of Israel might not steadfastly look to the end of that which is abolished." 2 Cor. iii. 13.

Thus we see, from these Scriptures, that the Jewish or old covenant was abolished—was taken away—and that the New Testament or institution was established. This is evident also from the words of the Saviour, where He says: "For this is my blood of the New Testament, which is shed for many for the remission of sins."

2. During John's ministry the new institution commenced. This is evident from the sacred record, for it is written: "The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it." Luke xvi. 16.

Mark makes the preaching of John the beginning of the gospel of Jesus Christ. (Mark i. 1.) When John commenced preaching he told the people plainly that this new institution—the kingdom of God—had already come.

John refused to baptize certain Jews who demanded baptism at his hands on the plea that they were the children of Abraham. He said to them: "O generation of vipers, who hath warned ye to flee from the wrath to come? Bring forth therefore fruits meet for repentance, and think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham." Matt. iii. 7–9. He informed these Jews that a *new* dispensation had commenced, requiring personal holiness in all who become members of it. It recognizes none but true believers as children of Abraham, for he said: "And now also the axe is laid unto the root of the trees; therefore every *tree* which bringeth not forth good fruit is hewn down and cast into the fire." Matt. iii. 10.

There is nothing more plainly taught than that the Jewish institution was *abolished* and the new institution was established during the ministry of John and of Christ.

But an objector to these sentiments says: "I am not prepared to believe that a God of wisdom would foster a religion for centuries, until He found it would not answer the wants of our race, and then repudiate it and establish a better religion."

The Scriptures plainly teach that on account of the imperfections of the old institution or covenant, it was abolished and a new and better institution was established in its place. "For the law made nothing perfect, but the bringing in a *better* hope did; by the which we draw nigh unto God." Heb. vii. 19. Again, "By so much was Jesus made a surety of a *better* testament." Heb. vii. 22. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a *better* covenant, which was established on *better* promises. For if that first covenant had been faultless, then should no place have been sought for the second." Heb. viii. 6–7. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. iii. 9–11.

We learn from these Scriptures that God did foster an institution for centuries that was deficient—did not and could not make the comers thereunto perfect—(Heb. x.) and that He established a new and better institution, termed the new covenant—the New Testament—which was consecrated by the blood of Christ. It is termed a *new* way, and a *living* way.

Paul to the Hebrews says: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a *new* and *living* way, through the vail, that is to say, his flesh." Heb. x. 19, 20. The term *new* is precisely the opposite in meaning to the word *old*. They do not, and cannot mean the same thing. A new thing is not an old one repaired. The New Testament or covenant is not the old one repaired but it is *new* in the strictest sense of that term. The Saviour said, "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Mat. ix. 16, 17.

The new doctrine which was proclaimed by John the Baptist and by Jesus Christ, with its element of expansion, sparkling in every part of it, required something new and suitable to its nature to contain it; for, if it had been put into the old Jewish bottle, in its contracted form and with its deficiencies, it would have bursted, and all would have been a perfect failure.

The sacred Scriptures declare that Christ "is the Mediator of the *New Testament*." (Heb. ix. 15.) And that Paul was a minister of the New Testament.

3. *The Jewish Institution was a national establishment*, and contained all who belonged to the Jewish nation, both good and bad. The most of them were destitute of the righteousness of God. Paul,

in his letter to the Romans, says: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. x. 1–3. Many of them were just such sinners as stoned Stephen to death, and condemned and crucified Christ.

But the church of Christ, ever since it was organized by Him in the days of John the Baptist, has been separate and distinct from the State or nation. Her voice has ever been opposed to the union of church and State, even when she knew that bonds, afflictions, and cruel deaths awaited those who advocated such sentiments. Prisons, banishments, the flames, and death itself could not influence the members of the church to give up, for a single moment, this heavenly principle which was implanted in their hearts by the Spirit of God. Thus they lived and have continued to live to the present day. Consequently the church or churches, which has been, or is now united with the State or nation, *is not the church of Christ;* for it has ever been separate and distinct from the world.

4. *It is also evident, that the church of Christ is not a continuance of the Jewish institution, from the fact that the conditions of membership are not the same.* Natural birth, without any reference to morality, constituted a Jew a member of the Jewish institution. But spiritual birth is the first pre-

requisite to membership in the church under the gospel dispensation. John required of those who came to his baptism to bring forth fruits showing that they had repented of their sins, and that their hearts were purified by the grace of God. (Matt. iii.) Jesus said to Nicodemus: "Except a man be born again he cannot see the kingdom of God." The new birth introduces the humble seekers of salvation into the *invisible* kingdom of God, and by baptism the members of this kingdom are initiated into the church, which is the only *visible* organization connected with the kingdom of Christ.

If it be true, as some affirm, that the church of Christ is a continuance of the Jewish church, so called, then, members of the church persecuted, condemned, and crucified the Saviour. Members of the church whipped Paul and cast him and Silas into prison at Philippi, for preaching the gospel of Jesus Christ, the Son of God, and persecuted and wasted the church at Jerusalem, binding and imprisoning both men and women. Thus it is plainly seen that this unscriptural theory places the church in a very singular predicament. According to this theory the majority of its members were vile persecutors, murderers and a generation of vipers. But by reference to the word of God it will be seen that these are not characteristics of the true church. Paul addresses the churches as saints, and faithful brethren in Christ Jesus, (Col. i. 2,) and as being "in God the Father and in the Lord Jesus Christ," (1 Thes. i. 1,) and also as children of light, (1 Thes. v. 5,)who are guided by the Spirit of God. The members of the

church of Christ, instead of persecuting and destroying men on account of their religious principles, seek to promote their happiness, and to lead them in the way of truth and righteousness.

III.—THE CHURCH OF CHRIST HAS PECULIAR MARKS BY WHICH IT MAY EASILY BE IDENTIFIED AND DISTINGUISHED FROM ALL OTHERS THAT CLAIM TO BE CHURCHES OF GOD; a few of which we propose to mention.

1. *It is an executive body,* which meets in the name of Jesus and transacts business by *His* authority. It is governed, in all its transactions of business, by the laws of Christ, the head of the church. The officers or members of the church never act as legislators to enact laws for its government. The perfect law of liberty is its guide in faith and practice.

2. *It is a local, independent body, like the model church at Jerusalem,* and the apostolic churches, which were organized and built up according to the same divine pattern. The Lord has intrusted to His churches the privilege of self-government. This agrees with the prediction of Daniel when he said: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." Dan. vii. 27. "The New Testament, which contains the charter, constitution, and discipline of Christ's churches, defines and limits their rights and privileges."

As an independent body, the church of Christ exercises the right, with which it is invested, to receive

or reject applications for membership. This right is recognized and enjoined in the sacred Scriptures. Paul to the Romans says, "Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. xiv. 1. It has the entire control over all its own members, and deals with those who violate the law of God. The Saviour gave His disciples special directions touching this subject, which is recorded in Mat. xviii. 15–17: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the *church:* but if he neglect to hear the *church*, let him be unto thee as an heathen man and a publican." These directions are so plain and definite that no one, it seems to us, can misunderstand them. The Saviour did not direct His disciples to go and tell the ruling elders or the minister "in charge," but, *tell the church*, which is capable of deciding "all questions involving the character and conduct of its own members." Its decisions are final, and can be reversed only by itself, for it is the highest tribunal on earth.

Paul directed the church at Corinth to exclude a certain fornicator from its fellowship. "In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit

may be saved in the day of our Lord Jesus." 1 Cor. v. 4, 5. The church acted promptly in this case, and excluded the offender. This is evident from his second letter to the church at Corinth, for he recommended the church to restore the one who had been excluded from their fellowship. "Sufficient to such a man is this punishment, which was inflicted by many. So that contrariwise ye ought to forgive him and comfort him, lest, perhaps, such a one should be swallowed up with over much sorrow. Wherefore I beseech you that ye would confirm your love toward him." 2 Cor. ii. 6–8. It is plainly seen from these Scriptures that the *church* receives members, excludes offenders, and restores the penitent.

3. *The church of Christ elects and ordains her own officers.* The evidence of Scripture on this point is clear and conclusive. "We read of the election of an apostle, and of deacons, elders and messengers by the churches. The first instance on record is the appointment of an apostle to fill the place of Judas Iscariot. (Acts i. 15–26.) If the apostles had felt themselves authorized to act on their own responsibility in any case, certainly it would have been in this case, where a vacancy was to be filled in their own body. But they committed the choice, under God, to the hundred and twenty disciples, or first church: "And they gave forth their lots, (or votes, and the lot fell upon Matthias, and he was numbered with the eleven apostles. Thus the principle of popular election to office was settled at the outset." (Missiles of Truth, p. 224.)

In compliance with the request of the apostles,

the church at Jerusalem elected seven men of their own number as deacons, and *set* them before the apostles, who prayed and laid their hands on them. (Acts vi. 1–6.) The churches also elected messenger to accompany their missionaries. "Then pleased it the apostles and elders, *with the whole church*, to send chosen men of of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren." Acts xv. 22. Again—"And we have sent with him (Titus) the brother, whose praise is in the gospel throughout all the churches. And not that only, but who was also *chosen of the churches* to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind." 2 Cor. viii. 18, 19. Thus it is plainly seen from the sacred Scriptures that the whole government of the church of Christ is vested in its members, and not in bishops, ministers or ruling elders. The church alone, according to the divine law, must govern itself. Ministers and deacons are amenable to the particular church of which they are members. The same laws apply to both members and officers. If a minister or deacon commits a crime, the church deals with him as with any other member of their body, and there is no appeal from their decisions. Associations or councils have no jurisdiction over the churches. They may advise and request the churches to do certain things, but cannot make laws and regulations for their government.

4. *The true church—the church of Christ—has only two classes of officers in it,*—Bishops or Elders and Deacons. The terms *bishop* and *elder* are used interchangeably. The same person is called bishop and elder. Paul on his way to Jerusalem sent from Miletus to Ephesus, "and called the elders of the church," and in his address to them, he said: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you *overseers*, to feed the church of God, which he hath purchased with his own blood." Acts xx. 17, and 28. In the 17th verse they are termed elders, and the same persons in the 28th verse are called *overseers—bishops.*

MOSHEIM says: "The rulers of the church were denominated sometimes *presbyters* or *elders*—a designation borrowed from the Jews, and indicative rather of the wisdom than the age of the persons; and sometimes bishops also; for it is most manifest that *both terms* are promiscuously used in the New Testament of one and the same class of persons. Acts xx. 17, 28; Phil. i. 1; 1 Tim. iii. 1; Titus i. 5, 7." (*Mosh. Eccle. Hist., vol.* 1, *p.* 69.)

The qualifications and duties of only two classes are mentioned in the word of God,—Bishop and Deacon. (1 Tim. iii. 1–13.) The duties and qualifications of ruling elders, or of a third class of officers are not given in the sacred record.

The term *elder* is always employed in the New Testament to designate a minister of the gospel. There is not a single instance recorded in the New Testament where any one was called *elder* who was

not a minister of the gospel. Ruling and teaching are connected together in the same person as the appropriate work of pastors. Paul, in his letter to the Thessalonians, says: "And we beseech you, brethren, to know them who *labor among you*, and are *over you* in the Lord, and *admonish you*, and to esteem them very highly in love for their work's sake." 1 Thess. v. 12, 13. Again, "Remember them which have the *rule over you*, who have *spoken unto you the word of God:* whose faith follow, considering the end of their conversation." Heb. xiii. 7.

MOSHEIM says: "This distinction between *teaching* and *ruling* elders, if it ever existed, was certainly of not long continuance; for Paul makes it a requisite qualification of *all* bishops or presbyters, that they be able to teach and instruct others. 1 Tim. iii. 2, etc." (*Mosh. Eccle. Hist. vol.* 1, *p.* 69.)

It being true that the word of God recognizes but two classes of officers as belonging to the church of Christ, then, it is evident that the pedobaptist demominations with their superior order of bishops, and ruling elders, who are not ministers of the gospel, are false churches.

5. *The church of Christ has no infants in it.* Those who were baptized by John, and the disciples of Christ under his immediate control and direction, were believers. The model church, constituted by Christ Himself, was composed of believers who were capable of understanding the laws and regulations of the kingdom, and of transacting business pertaining to the interest of the church. Indeed, the very meaning of the term translated church, excludes in-

fants. A business assembly has no use for such members. The commission, also, excludes infants.

The Saviour said to His disciples, "Go ye into all the world, and preach the gospel to every creature. He that *believeth* and is baptized shall be saved." Mark xvi. 15, 16. Then, according to the law of Christ, none are to be baptized but believers. Infants cannot believe, therefore, they are not to be baptized.

CALVIN, speaking of this, says: "Because Christ requires teaching before baptizing, and will have believers admitted to baptism, baptism does not seem rightly administered except faith precede. Under this pretence the Anabaptists loudly clamored against pedobaptism."

DR. WOODS says: "We have no express precept or example for infant baptism in all our holy writings."

Infant baptism was not known in the apostolic churches, and never has been practised by the church of Christ. "Its birth-place was a district of Northern Africa, one of the least enlightened portions of the earth in that age; the time, the middle of the third century; the occasion, certain unscriptural notions which had gained prevalence respecting the design and efficacy of the baptismal rite." (Cramp's Bap. Hist., p. 32.)

It is purely of African descent—born in ignorance, and nourished and cherished by ignorance, for it is evident that it cannot live where the Bible is correctly understood, and strictly and honestly obeyed.

As there is no precept or example in the sacred Scriptures for infant baptism, the advocates of this rite *infer* that children were baptized, and the fol-

lowing Scripture is quoted to sustain the inference: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Mark x. 14. Were these children brought to Christ that they might be baptized? It is evident that they were not. We have no right to believe that those who brought them ever thought of baptism, for they used no word or words to express such a thought. Then, for what did they bring them to Jesus? The answer is at hand: "And they brought young children to him that he should touch them," verse 13. Christ simply took them in His arms and blessed them. There is not a single word said in the whole narrative about baptism. Moreover, Christ never baptized any one, consequently did not baptize these children which were brought to Him. But, then, it is said, of *such* is the kingdom of heaven. Suppose Christ did say this:—It has nothing to do with their baptism. It is only teaching that infants will be saved.

BARNES, commenting on the passage under consideration, says: "Of such as these—that is of persons with such tempers as these is the church to be composed. He does not say of these infants, but of such persons as resemble them, or were like them in temper, was the kingdom of heaven made up."

BISHOP TAYLOR says: "From the action of Christ blessing infants, to infer that they are to be baptized, proves nothing so much as a want of a better argument; for the conclusion would, with more probability, be derived thus:—Christ blessed infants, and so dismissed them, but baptized them

not; therefore infants are not to be baptized." (*Liberty of Prophecy, p.* 230.)

The advocates of infant baptism acknowledge that they have no thus saith the Lord for it, but say that there is as much authority for it as there is for female communion. Is this true? By reference to the word of God it will be seen that this is not a correct statement. Then to the law and testimony.

Jesus Christ established His church on earth, and *women* became members of it. They were associated with Christ and His apostles. The two disciples that went to Emmaus after the crucifixion of Christ, said to him: "Yea, certain women of *our company* made us astonished, which were early at the sepulchre." Luke xxiv. 22. The company of disciples that tarried at Jerusalem, according to the command of the Saviour, to be endued with power from on high, was composed partly of *women*. "These all continued with one accord in prayer and supplication, with the *women*, and Mary, the mother of Jesus, and his brethren." Acts i. 14. Not one of this number was absent on the day of Pentecost, for it is written: "And when the day of Pentecost was fully come, they were *all* with one accord in one place." Acts ii. 1. These men and *women* composed the church at Jerusalem. To *them* were added, on that day, about three thousand souls.

It is also evident that *women* were members of the church of Christ, from the fact that they were persecuted as such. The inspired writer, speaking of the church at Jerusalem, says: "As for Saul, he made havoc of the church, entering into every house,

and haling men and *women*, committed them to prison." Acts viii. 3. He also received authority from the High Priest to go to Damascus and bring both men and *women* bound to Jerusalem. (Acts ix. 2.) When Philip went down to Samaria and preached Christ unto them, they believed, and were baptized, both men and *women*. (Acts viii. 5–12.)

Other Scriptures might be adduced, but we deem these sufficient to establish beyond a shadow of a doubt, that *women* were members of the church of Christ.

2. The Lord's supper is a church ordinance. It was instituted as such, and is so considered by the intelligent pedobaptist writers. The *members* of the church, according to the divine law, are under obligations to observe it.

The church at Jerusalem, as we have already shown, was composed of men and *women*, and the members of this church, without any exception, partook of the Lord's supper, for it is written: "And they continued steadfastly in the apostles' doctrine and fellowship, *and in breaking of bread*, and in prayers." Acts ii. 42.

This is plain proof that women did partake of the Lord's supper.

The inspired writer, speaking of Paul's visit to Troas, said: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Acts xx. 7. Here it is said that the *disciples* without any exception, came together to eat the Lord's supper. It being true that women

are disciples as well as men, we have direct proof that they did eat the Lord's supper.

Women were members of the church at Corinth, (1 Cor. xi.) and Paul delivered the Lord's supper to this church, without exception. "For I have received of the Lord that which I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me," &c. 1 Cor. xi. 23. From the whole account, it is evident that all the members of this church were concerned in eating the Lord's supper. This is evident also from the fact that the word translated *man*, in verses 28 and 34, includes both *male* and *female*. Indeed, under the gospel dispensation there is neither male nor female, but "all are one in Christ Jesus." Gal. iii. 28.

Thus we have shown, from the sacred Scriptures, that women were members of the church of Christ, and as such they did, in obedience to the will of Christ, partake of the Lord's supper.

But when we come to examine the word of God touching the subject of infant baptism, we find neither precept nor example for it. There is not a single instance recorded in the Scriptures where an infant was baptized, or where Christ or any of the apostles authorized any one to baptize infants.

NEANDER says: "The practice of infant baptism was remote from this (apostolic) age. From the example of household baptism, infant baptism can by no means be inferred; for the passage, 1 Cor. xvi.

15, shows the incorrectness of such a conclusion. It is there made evident that the whole family of Stephanas, baptized by Paul, consisted purely of adults. Not only the late appearance of any express mention of infant baptism, but the long-continued opposition to it, leads to the conclusion that it was not of apostolic origin."

Truly there is no thus-saith-the-Lord for infant baptism or infant membership. Such a thing was never known in the days of the apostles, or for hundreds of years after their death. It is simply a tradition, and a commandment of men, based on the popish dogma of baptismal regeneration.

The only authority to baptize any one is the commission which our Lord gave to His disciples, (Mark xvi. 15, 16.) This commission clearly points out the proper subjects of baptism—those who are capable of being *taught* and of *believing*. Faith must precede baptism, according to the divine law. This excludes infants from baptism; for they are not capable of exercising faith in the Lord Jesus Christ, and settles the question on this particular point.

It is remarkably strange that intelligent men, professing to love and obey God, contend for and practice infant baptism, and at the same time acknowledge that it is not of apostolic origin—that they have not a thus-saith-the-Lord for it. We have but little confidence in the sincerity and honesty of all such. It shows, to say the least of it, that they prefer to obey man rather than God.

6. *The immersion of professed believers in Jesus Christ, has been the faith and practice of the true*

*church from the first establishment to the present time.* Therefore, the church is composed of professed believers in Christ, who have been immersed by a legal administrator. There is nothing more apparent than the baptism of the New Testament is the immersion of believers. When we turn to the sacred record, we read of the baptism of believers, and of churches composed of baptized believers. "We read of no other baptism, no other churches, * * * * All who were baptized, professed to be believers in Christ, and were baptized as such. The profession of faith was held to be essential to baptism and church fellowship. None could profess faith who were incapable of exercising it. The act of profession implied understanding, conviction, approbation, choice." (*Cramp's Bap. Hist., p.* 16).

The church has always believed and taught that faith was a personal act, and should precede baptism. Parents cannot believe for their children, neither can the children believe for their parents.

The doctrine of baptismal regeneration, infant baptism and membership—sprinkling and pouring for water baptism, *were never known in the church of Christ.* These are marks of a false church.

It is a remarkable fact that the church, so called, of Rome, and every one which has branched out from it, *directly* or *indirectly*, exhibit these marks in such a plain manner, that no one can mistake them. The correctness of this statement will be seen by reference to the confessions of faith, and the writings of these denominations. The Roman Catholics, the oldest of the pedobaptist denominations, says:—"If

any one shall say that baptism is not necessary to salvation, let him be accursed." * * * * By baptism we are joined and knit to Christ, as members to the head. By baptism we are signed with a character which can never be blotted out of our soul. Besides the other things which we obtain by baptism, it opens to every one the gate of heaven, which, before, through sin, was shut."

We take up the book of common prayer, used by the Episcopalians, who came out from Rome, and turn to the "Directory for the administration of the sacraments," and here we learn, that, previous to baptism, the officiating minister is instructed to pray thus: "Almighty and immortal God, the aid of all that need, the helper of all that flee to Thee for succor, the life of them that believe, and the resurrection of the dead; we call upon Thee for this infant, that he, coming to Thy holy *baptism,* may receive *remission of his sins by spiritual regeneration.*" That they do believe that infants are regenerated by baptism, is evident from the fact, that immediately after baptism, the minister is required thus to address the church:—"Seeing, dearly beloved, that *this child* is *regenerate,* and grafted into the body of Christ, let us give thanks to Almighty God for these benefits," and the prayer begins thus: "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit." This is so plain it needs no explanation. In their catechism, we have the following questions and answers, which are to be learned by every person before he is brought to be confirmed by the bishop.

"*Quest.* What is your name? *Ans.* N. or M. *Quest.* Who gave you this name? *Ans.* My sponsors in baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Again, the question is asked: "How many sacraments hath Christ ordained in His church? *Ans.* Two only, as generally *necessary to salvation*, that is to say, baptism and the Lord's Supper." These quotations from the book of common prayer, teach plainly that the Episcopalians believe in baptismal regeneration and infant baptism.

The Methodists, who came out from the Episcopalians in 1737, teach substantially the same doctrine, touching infant baptism and baptismal regeneration. Consequently it has the same distinguishing marks which is exhibited by its mother, the Episcopalian, the daughter of Rome.

We turn to the Methodist Discipline, and under the head of "Ministration of baptism to infants," we have these words: "We beseech Thee, for Thine infinite mercies, that Thou wilt look upon *this child*, wash *him* with the Holy Ghost: that he being delivered from Thy wrath, may be received into the ark of Christ's church." * * * * O, merciful God, grant that the old Adam in this *child* may be so buried, that the new man may be raised up in *him*. Amen." (Pp. 140 and 142). Again—"Regard, we beseech Thee, the supplications of Thy congregation; sanctify this water for this holy sacrament; and grant that *this child* now to be baptized, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through

Jesus Christ, our Lord, Amen," (p. 143). These utterances agree with the words of Wesley, touching the same subject, for he says: "If infants are guilty of original sin, then they are proper subjects of baptism, seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism." (Doctrinal Tracts, p. 251). Under the head of "The ministration of baptism to such as are of riper years," and after the prayers of the minister and congregation, the minister is directed to "speak to the persons to be baptized, on this wise:—Well-beloved, who are come hither to receive holy baptism, ye have heard how the congregation hath prayed that our Lord, Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life," (p. 148).

The doctrine taught in the discipline touching the efficacy of baptism is in perfect harmony with the sentiments of Wesley on this subject. In his treatise on baptism, he says: "What are the benefits we receive by baptism, is the next point to be considered. And the first of these is, the washing away the guilt of original sin, by the application of the merits of Christ's death." (*Doctrinal Tracts, p.* 146.) 'But as by the offence of one, judgment came upon all men to condemnation; so by the righteousness of one, the free gift came upon all men to justification of life. And the virtue of this free gift, the merits of Christ's life and death, are applied to us in baptism. He gave himself for the church, that He might sanctify and cleanse it with the washing of water by the

word;' Eph. v. 25, 26; namely in baptism, the ordinary instrument of our justification. Agreeably to this our church prays in the baptismal office, that the person to be baptized, may be washed and sanctified by the Holy Ghost, and being delivered from God's wrath, receive remission of sins, and enjoy the everlasting benediction of His heavenly washing." 2. "By baptism we enter into covenant with God; into that everlasting covenant, which He hath commanded forever," (p. 247.) 3. "By baptism we are admitted into the church, and consequently made members of Christ, its head." 4. "By baptism we who were 'by nature the children of wrath,' are made the children of God."—(p. 148.) "By water, then, as a means, the water of baptism, we are regenerated or born again," (p. 249.) Again,—"In the ordinary way, there is no other means of entering into the church or into heaven. In all ages, the outward baptism is a means of the inward," (p. 250.)

Thus we see that Mr. Wesley taught, in plain and emphatic terms, the doctrine of baptismal regeneration, and we have shown that the discipline, which was written by him, teaches precisely the same sentiments touching the efficacy of baptism, and it contains, according to the title page, "The Doctrines and Discipline of the Methodist Episcopal Church." It is received by them as such.

The Presbyterian church and its descendants exhibit the same marks.—Infant baptism, sprinkling and pouring for water baptism, and baptismal regeneration—which distinguish the Episcopalians

and Methodists from the true church, and plainly show that they are the descendants of Rome.

The truth of these statements is confirmed by ecclesiastical history, the Presbyterian Confession of Faith, and their standard writers. We turn to the Confession of Faith, and in the 28th chapter, which treats of baptism, we find the following words:

"Not only those who do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized," (p. 146.) Again,—"The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants,) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time," (p. 149.)

Here we are plainly taught that the efficacy of baptism is such that the promised grace is not only *offered* but *really exhibited* and CONFERRED, either at the time of the administration of baptism or afterwards, by the Holy Ghost, *provided always* that the one so baptized is embraced in the counsels of God's mercy—is one of the definite elect unto life—he is regenerated in baptism. Now, to show that we do not misunderstand, or misrepresent the sentiments of the Presbyterians on this subject, we turn to p. 326. Here the following question is asked, and the answer given: *What are the outward means whereby Christ communicates to us the benefits of His mediation?* Ans. The outward and ordi-

nary means, whereby Christ comunicates to His church the benefits of his mediation, are all His ordinances; especially the word, sacraments, and prayer; all of which are made effectual to the elect for their salvation." Again,—"Under the New Testament Christ hath instituted in His church only two sacraments, baptism and the Lord's supper," (p. 337.) The question is asked, "*How do the sacraments become effectual means of salvation?* Ans. The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered; but only by the working of the Holy Ghost, and the blessing of Christ by whom they are instituted," (p. 334.)

Here it is expressed in plain, emphatic terms that the sacraments,—baptism and the Lord's supper—not only become the means, but the *effectual means of salvation.* Remove these *effectual* means, and, according to the theory of the Presbyterians, there can be no salvation.

Mr. Henry, the eminent commentator, in his treatise on baptism says: "The gospel contains not only a doctrine, but a covenant; and by baptism we are brought into that covenant. Baptism wrests the keys of the heart out of the hand of the strong man armed, that the possession may be rendered to Him whose right it is. The water of baptism is designed for our cleansing from the spots and defilements of the flesh. In baptism our names are engraved on the breast-plate of the High Priest. This, then, is the efficacy of baptism; it is putting the

child's name in the gospel grant. We are baptized into Christ's death, that is, God doth in that ordinance, seal, confirm, and make over to us all the benefits of the death of Christ."

Here we have an explanation of the whole matter. Here baptismal regeneration is taught in as plain terms as Roman Catholics ever taught it.

The Cumberland Presbyterians, on the subject of baptism, teach precisely the same doctrine as taught by their progenitor, as may be seen by comparing their Confessions of Faith. They teach that, in the right use of baptism, the promised grace is conferred on those who are baptized. "The efficacy of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost." (*Cumberland Presbyterian Confession of Faith, p.* 119.) This is sufficient to show that the whole family of Presbyterians speak the same sentiments touching the efficacy of baptism.

Infant baptism, sprinkling and pouring for water baptism and baptismal regeneration, occupies a prominent place in the creeds of the Presbyterians, Methodists, Episcopalians, Lutherans, and Roman Catholics.

These traditions and commandments of men underlie their whole system. Remove them and the beautiful fabric falls. Truly they have laid aside the commandment of God, and teach for doctrines the traditions of men, and thus have made the word of God of none effect. (Mark vii. 7–13.) Vast

multitudes, both living and dead, of the race of Adam have been led to accept these false doctrines and rely on them for salvation to the destruction of their souls; for no one who believes and practices heresies can be saved. Heresies are placed in the dark catalogue of the works of the flesh, and the inspired writer says, "They which do such things shall not inherit the kingdom of God." Gal. v. 21. Again,—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i. 8. Nothing but the truth can make us free. (John viii. 32; xiv. 6.) While error leads to bondage and eternal death, the truth leads to salvation, and *eternal* life.

7. *The Church of Christ has never apostatized.* The powers of darkness have never prevailed against her, and Jesus assured His disciples that they never should prevail against *His* church. For more than eighteen hundred and forty years she has remained steadfast and unmovable in the doctrine of Christ. No influence has ever been able to induce her to forsake the truth and accept, and practice the traditions and commandments of men. She has ever been the pillar and ground of the truth. (1 Tim. iii. 15.)

The true church never was in Rome, consequently never came out of her. The reformation was not a reformation of Christ's church. It was confined to the church, so called, of Rome. Luther and Calvin were Catholic priests when they conceived the idea of a reform, and were never connected with the

Church of Christ, before nor after the reformation. The reformation of these reformers consisted, it appears to us, more in the change of position, than in the change of their sentiments; for after they came out from Rome, instead of identifying themselves with the *true* church, they formed churches of their own, and then taught and practiced the same principles and traditions, which they had learned from the mother of harlots:—Infant baptism, sprinkling and pouring for water baptism, baptismal regeneration, the union of church and state, and a persecuting spirit, which they exercised with energy, and with all the fiendish cruelty that was ever exhibited by Rome herself. Their garments were crimsoned with the blood of saints—the members of the church of God.

The *true* church never did so far depart from the principles of Christianity, or become so corrupt as to have any part or lot in such a reformation, or to encourage, directly or indirectly, such unscriptural and unholy principles as were advocated and practiced by the reformers.

8. *The church of Christ never persecuted.* Her garments have never been stained with blood. This is a peculiar, and distinguishing mark of the *true* church. The truth, by which she has always been governed, and sustained, leads to peace, love, and desires for the present and eternal happiness of mankind. But error, which she has always opposed, leads to confusion, hatred, and to persecution. It contains these elements wherever it exists. Therefore, all sects which believe and teach false doctrines,

have the spirit of oppression, and whenever permitted by the laws of the land they persecute those who oppose their peculiar sentiments. Ecclesiastical history testifies to the truth of this statement.

The church, while she never persecuted, has suffered persecution in every land and nation, where she has disseminated the truth in its original purity.

On account of her devotion to the doctrine of Christ and opposition to the traditions and commandments of men, multitudes of the members of the Church of Christ were put to death by the Roman Catholics and the Reformers.

We have shown clearly from the word of God, that, the sects which hold and teach baptismal regeneration, infant baptism, sprinkling and pouring for baptism, and the union of church and state, have no right or title to the name, *the churches of Christ,* or branches of it, for the essential characteristics of the true church are not exhibited by them. Their fruit is entirely different from the original. Moreover there is not a denomination in the world which believes and teaches baptismal regeneration, or infant baptism, and sprinkling and pouring for baptism, or the union of church and state that is identical in age with the original and true church, which was constituted A. D. 31. The Roman Catholics came into existence about two hundred years after the true church was organized. The Lutheran and Presbyterian churches, so called, which came out of Rome, were formed in 1525. The Episcopalians, 1534. The Methodists 1737. The Cumberland Presbyterians in 1810, and the Campbellites

about 1830. This failure of identity in age is positive and incontestable proof that they are not the churches of Christ.

The Baptists are the only true and living representatives of the Church of Christ. They have always been true and faithful witnesses of God, and are the only denomination (who practice baptism) that reject, in every sense of the term, the unscriptural, and soul-destroying doctrine of *baptismal regeneration.*

The Baptist churches have all the *marks* and *signs* of the true church, a few of which we briefly mention.

1. They consist only of professed believers in Christ, who were initiated into the church by immersion, administered by an officer of the church. They have always taught that none but true believers are proper subjects of baptism.

2. Like the apostolic churches, they are local, independent organizations, recognizing no authority above themselves, except that of Christ.

3. They elect and ordain their own officers, choose pastors, and messengers; receive members, and deal with those of their members who transgress the law of Christ. There is no appeal from their decisions, for they are the highest power on earth.

4. They recognize only two classes of officers: Bishops or elders and deacons. The qualifications of these two classes are given in the word of God, and no more. They teach that there is no such thing as ruling elders, who are not ministers of the gospel, or a superior order of bishops.

5. Christ is their only law-giver, and the word of God their guide in faith and practice, consequently they reject every doctrine which is not found taught in the word of God.

6. Like the model church, they contain no infants. None but such as are capable of repenting and believing in the Lord Jesus Christ to the saving of their souls, can become members of Baptist churches. The word of God recognizes no others as proper subjects for church membership. (Mark xvi. 16.)

7. The Baptists never shed blood for conscience' sake. Their garments have never been stained with the blood of saints. No persecuting church can be the church of Christ.

8. The church which Christ constituted, soon after His baptism, and during the ministry of John the Baptist, was a Baptist church; for there is no denomination in existence which is identical with it in age, faith and practice, except the Baptist; and there has been a regular succession of churches from that time to the present. This is evident from the words of Jesus, when He said to His disciples: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Again,—"And, lo! I am with you always, even unto the end of the world." Matt. xxviii. 20. There never has been a single moment, since Christ uttered these words, that His church did not exist.

In the second place, it is evident that there has been a regular succession of churches from the fact that they were persecuted, almost incessantly, for

more than seventeen hundred years after Christ. Their whole history is marked with blood, shed by those who professed to be the true servants of God.

It is true that they did not always bear the name of Baptist, for in ancient times they were known by a variety of names, which were given to them by their enemies; such as Donatists, Albigenses, Waldenses, Anabaptists, etc. But they were one in sentiment, taking the word of God for their guide in faith and practice. President Edwards, in speaking of the Waldenses and others, says; "In every age of this dark time there appeared particular persons in all parts of Christendom, who bore testimony against the corruptions of the church of Rome. There is no one age of Antichrist, even in the darkest time of all, but ecclesiastical historians mention a great many by name who manifested an abhorrence of the Pope and his idolatrous worship, and plead for the ancient purity of doctrine and worship. God was pleased to maintain an uninterrupted succession of witnesses through the whole time, in Germany, France, Britain, and other countries, as historians demonstrate and mention them by name, and give an account of the testimony which they held. Many of them were private persons, and many ministers, and some magistrates and persons of great distinction. And there were members in every age who were persecuted and put to death for their testimony." (See *Benedict's History*, p. 350.)

Mosheim, a pedobaptist historian, speaking of the Baptists and their antiquity, says: "The true origin of that sect which acquired the denomination of

*Anabaptist* by their ministering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their felicity, is hid in the remote depth of antiquity, and is, of consequence, extremely difficult to be ascertained. This uncertainty will not appear surprising when it is considered that this sect started up all of a sudden, in several countries at the same point of time, under leaders of different talents and different intentions, and at the very period when the first contest of the reformers with the Roman pontiffs drew the attention of the world, and employed the pens of the learned in such a manner as to leave all other objects and incidents almost matters of indifference."

Many other witnesses might be introduced at this point in support of the antiquity of the Baptists, but we deem these sufficient for the present.

Although the Baptists were a quiet, peaceable people, taking the pure word of God for their guide in faith and practice, and taught principles which have been a blessing to the world, they were hated and persecuted beyond any people of which we have any account in history. They were tormented, banished from their homes, cast into loathsome dungeons, drowned, hanged, beheaded, and burned at the stake. They did not suffer as evil-doers, but for the word of God.

The first Baptist preacher, for his devotion to the truth, was cast into prison, and beheaded by Herod. The second was taken by wicked hands, shamefully abused, condemned and then crucified. This was

the beginning of persecution under the gospel dispensation which continued all through the apostolic age. A great persecution was waged against the church at Jerusalem, which became so severe that all the members were "scattered abroad throughout the region of Judea and Samaria, except the apostles." Both men and women were apprehended and cast in prison. The apostles all suffered martyrdom, save John, who lived to an old age, and died a natural death.

After the man of sin was born, and gained a little strength, he commenced the diabolical work of persecution and death, which continued to grow worse and worse as he gained power and influence. Ministers were banished, and churches closed and robbed of their treasures. The Catholics in the year 413 prevailed on Honorius and Theodosius, emperors of the East and West, to issue an edict, decreeing that "the person *rebaptizing* and the person rebaptized, should be punished with death." Thus edict after edict was passed by the influence of Roman Catholics, against the true witnesses of Christ, and many thousands were put to death.

Historians inform us that the armies employed by Pope Innocent destroyed about two hundred thousand of these witnesses in the space of a few months. In twenty years one million of them were put to death.

These cruel and diabolical measures were continued by the Roman Catholics until the reformation, with all the cruelty that could be invented by demons incarnate. Consequently the Baptists were de-

stroyed and scattered abroad throughout the regions of Europe. "So numerous were they in Germany, that their missionaries could travel the length of the empire, about six hundred miles, and lodge every night with their friends."

These persecutions were waged and carried on against this people on account of their faith. They took the word of God for their rule of faith and practice, claiming the right of private judgment uncontrolled by church or State. They protested against the union of church and State, and opposed infant baptism, and all the corruptions of Rome.

The Baptists hailed with joy the dawn of the reformation, for they hoped for peace and deliverance from their vile persecutors, but they were disappointed. The Reformers had no more sympathy for Baptist principles than the Roman Catholics. Papists and Protestants, Episcopalians and Presbyterians treated them in the same manner. This is not strange when we consider that they believed alike. The Roman Catholics believed in the union of church and State, and in employing secular force to regulate the affairs of religion and control its operations. The Reformers believed and practiced the same. Rome believed and practiced infant baptism. So did the Reformers. Rome believed and taught that those who opposed infant baptism, and all who rebaptized, should be put to death. The Reformers believed and acted in the same way.

"Luther was willing that all men everywhere should think for themselves, so that they thought as

he thought. If they did not, he tried to force them to think with him. "Wherever the Baptists settled, Luther played the part of universal bishop. He wrote to princes and senates to engage them to expel such dangerous men, but it was refusing to own his authority, and admit his expositions of the Scriptures, which led him to preach and publish books against them, taxing them with disturbing the peace." (*Benedict's Bap. Hist. p.* 81.)

These cruel persecutions were extended to every portion of Germany, and when the Baptists fled to other countries, they met with the same kind of treatment.

The soil of England, many centuries past, was stained with their blood, and their ashes were scattered from Smithfield and other fires kindled against them, to the four winds of heaven. The Episcopalians and Presbyterians imprisoned, hanged and burned these humble followers of Jesus, simply because they would not abandon the doctrine of Christ and accept the traditions and commandments of men.

In the United States they were imprisoned, whipped, fined and banished on account of their devotion to the truth, and opposition to false doctrines.

Thus it is seen that their history presents one continued scene of sufferings, inflicted by those who professed to be the children of God.

The Baptists in every nation where they have lived, and under all circumstances, have been devoted friends and advocates of religious liberty. Whilst Roman Catholics, Reformers, and the world were

against them, they stood firm, and contended earnestly that the State should have nothing to do with the Church of Christ—that every one should be free to worship God according to the dictates of his own conscience. Indeed, they are the only denomination, or sect, religious or political, that can truly boast of being, for the past eighteen hundred years, the constant and unwavering friends and advocates of religious liberty. Nothing could induce them to abandon the sacred principle which had been so firmly fixed in their hearts by divine truth. Instead of being diminished by trials and persecutions, it has increased, and like leaven it has spread from heart to heart and from country to country, until nearly all the nations of the earth are, more or less, under its benign influence.

As the Baptists have stood alone in their advocacy of a voluntary religious profession, and of believers' baptism; so they have stood alone in the defence of freedom of conscience. The doctrine of religious liberty, has ever been one of the peculiar characteristics of the Church of Christ. It was taught by the Saviour and His disciples. Peter and the other apostles asserted it when they said to the high-priest and council, who had forbidden them to preach in the name of Jesus: "We ought to obey God rather than men." Acts v. 29. Paul taught the Galatians the same glorious doctrine when he said to them: "Stand fast therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." Gal. v. 1.

Beginning with Christ and the apostles this

doctrine may be traced through the dark and bloody periods of history to the present time. It occupied a prominent place in the Baptist Confession of Faith which was published in 1611, many years before BALTIMORE, and two years before JEREMY TAYLOR was born. In this Confession of Faith, they say: "We believe that the magistrate is not to meddle with religion, nor matters of conscience, nor to compel any to this or that form of religion, because Christ is the King and law-giver of the church and of the conscience." For the advocacy of this divine principle they suffered cruel persecutions and millions of them were destroyed.

When the Baptists, with others, fled from religious persecutions in the old country, and came to this, the doctrine of religious liberty began to be reasserted by the Baptists on the one hand, and the doctrine of pedobaptism and compulsion began to strive for the mastery on the other. Here, on the soil of America, the great battle was fought for religious liberty. And, although the Baptists suffered many deprivations, and were fined, whipped and imprisoned, and some banished from their homes to wander in the wilderness among the wild men of the forest, they gained a glorious victory over their enemies and persecutors, which has been a blessing to the world.

Indeed, Baptist church government gave birth to civil and religious liberty in this country. "It furnished the *model* of the best civil government that ever existed. It is a well established fact that THOMAS JEFFERSON derived his ideas of republican government from a little Baptist church in the

neighborhood where he lived, whose business meetings he was accustomed to attend. The *fundamental principle* which underlies the whole structure of our government, and of each State, viz., *that all power is inherent in the people*, that the civil officers are chosen by the people, not to coerce but to serve them, and to promote their interests and welfare, is the very centre and soul of Baptist church government." (*Missiles of Truth*, p. 257.)

Through the influence and the united efforts of the Baptists the first amendment to the Constitution of the United States was made, which reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievances."

For these provisions, which secure to us religious liberty, we are indebted to the principles and persistent efforts of the Baptists. If it had not been for the dissemination of the pure Bible doctrines, which they have ever believed and taught, the term liberty never would have been inscribed on our banners. The privilege of worshiping God according to the dictates of our consciences never would have been guaranteed to us by the laws of the land. We would have been deprived of these inestimable blessings.

The divine principles which have been believed and advocated by the Baptists—the only true church—for more than eighteen hundred years will continue to live and reign in their hearts to bless the world until time shall end.

## CHAPTER XI.

### VALID, OR SCRIPTURAL BAPTISM.

We do not propose in this chapter to enter into a critical examination of the *action* of baptism, but simply to present a few thoughts to the reader touching the subject of *valid* or *Scriptural* baptism. There are many who believe that baptism administered by one who has never been immersed, or legally ordained, is valid, and should be received and recognized as such.

Now, it is evident that immersion performed by an unbaptized, or unordained administrator, is not valid. Then, the question occurs, what is valid or Scriptural baptism? We answer that it takes four things to constitute a Scriptural or valid baptism. 1. A Scriptural subject—one who is born again, and has the *internal* evidences that he has passed from death unto life. 2. A Scriptural action—immersion, and nothing else. 3. A Scriptural design—to show to the world our faith in the burial and resurrection of Christ—that we are dead to sin and alive to holiness. 4. A Scriptural administrator—one who has been legally immersed, and thus initiated into the Church of Christ, and has been set apart and duly authorized, by the church, to administer the ordinance of baptism. The Scriptures recognize nothing

short of this as a valid baptism. If any one of these four things be wanting, the baptism is invalid. For instance, if the subject, after being immersed by a legal administrator, proves to be an unbeliever, his baptism is *null* and *void*, for the the law requires that the subject for baptism shall be a *true believer*. If the action is anything but immersion, it is no baptism, although the subject may be a true believer. There may be a Scriptural subject and a Scriptural action, and yet, if the immersion is performed by an illegal administrator, it is invalid.

1. Baptism is a *positive* law, and must be obeyed according to the very letter of the law, and in the order given, and for the specific design prescribed by the law-giver. If it is not administered according to the law in every particular, it fails to be a valid or Scriptural baptism.

2. It is not true, according to the Scriptures, that the unbaptized—although they may be lovers of God—have a right to administer the ordinance of baptism, or that the baptisms of such are valid, and acceptable to God. They are not and cannot be a fulfilment of the divine law; for there is no *divine* law granting the right to the unbaptized, under any circumstances whatever, to baptize. The believer in Christ has no Scriptural authority to demand baptism at the hands of such administrators. Whenever it becomes the duty of a man to be immersed, then it becomes his duty to seek for, and find an officer of the Church of Christ, who has been duly set apart and commissioned to administer the ordinance of baptism. Common sense teaches that this is the

proper course for a believer in Christ to pursue, that he may fulfil the law of God touching this subject.

In the last and great commission—the law of baptism—the right to baptize is committed to a certain class—*to the baptized.* Consequently all others are excluded. It was given to the eleven that Christ had previously called, ordained, and sent forth to preach the gospel of the kingdom to the Jews; for it is written: "And he goeth up into a mountain and called unto him whom he would; and they came unto him. And he *ordained* twelve that they should be with him, and that he *might send* them forth to preach," Mark iii. 13, 14. To these Christ said, after His resurrection, and just before His ascension into heaven, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." (Matt. xxviii. 19, 20.)

It is evident from the commission that the right to baptize is not only limited to the baptized, but to the baptized ministers of the gospel—to the called and ordained ministers of Christ. The work of preaching and baptizing is committed to the same hands. "Go YE into all the world and preach the gospel," etc. No one who has not been scripturally immersed, and thus initiated into the Church of Christ can be a valid baptizer according to the commission. There is not a single instance mentioned in the New Testament where the unbaptized or unordained

ever administered the ordinance of baptism and such a baptism was recognized by the apostles, or the primitive churches as a valid baptism, except John the Baptist, who was sent by the Lord Himself expressly to baptize.

The right to administer the ordinance of baptism was not only given to the apostles as ministers, but as a church—a company of immersed believers. Whilst Christ was in the world He baptized through His disciples. (John iv. 1.)

But when He left the world He authorized the church to ordain the called, and gave them the authority to immerse believers in Christ. The church baptizes through her servants, the ministers of Jesus.

In order to a Scriptural immersion it must be administered by a legal officer of the church—one who has been appointed and commissioned by the church to perform this work. The immersions of Pedobaptists and Campbellites are invalid—worth nothing—because they have never been authorized by the church to baptize. Their societies cannot give their ministers a legal right to baptize, because the right to do this belongs alone to the Church of Jesus Christ. They are not the churches of Christ, neither branches of it.

For more than fifteen hundred years after the commission was given, the pedobaptists (except Catholics) had no existence; and the Catholics had none for several hundred years after Christ. The Campbellites were not known for more than eighteen hundred years after Christ gave His church authority to bap-

tize. Consequently they were not addressed when the Saviour said to His disciples, "Go YE therefore, and TEACH all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost." All the authority that modern Pedobaptists have to baptize is derived from the Roman Catholics.

The church which the Saviour addressed and commissioned to execute His laws—the laws of the kingdom—has existed from that day to the present moment. To prove this, we need not go to church history—the production of man—but to the plain words of inspiration. When the Saviour said unto His disciples, "And, lo, I am with you always, even unto the end of the world. Amen" He taught them in plain terms that there never would be a moment from the time He uttered these words to the end of the world, when He would be absent from His church and ministers. Then, according to the words of Christ, there never has been a time when the church ceased to exist, and never will be as long as the world stands. He has always had true and faithful witnesses.

It is true that, the apostles had no successors, as such, but, as ministers and officers of the church, they have. According to the words of inspiration, there has been a regular line of succession of churches, of ministers and of baptisms, which have never been lost in "sprinklings, fogs, and darkness," for it has been guarded and defended by the Saviour Himself. He has never left it nor forsaken it for a single moment.

We come to the conclusion, therefore, that none

but baptized ministers of the gospel have a right to baptize, and that the authority to perform this work is received from the Church of Christ. Consequently the unbaptized and those who have been illegally immersed, and the unordained are not valid baptizers. We cannot receive the immersion performed by such administrators without setting aside the word of God, and treating the divine law-giver with contempt. This no *true* Baptist will consent to do.

1. We become children of God by faith in Christ Jesus—then we are in the invisible kingdom as it is termed.

2. We who have become children of God, are initiated by immersion into the church.

3. Pedobaptist administrators are not baptized, and therefore, are not members of the Church of Christ.

Now, would it not be unreasonable, as well as unscriptural, for one to act as an officer of the church while he is not a member of it? Is it Scriptural or reasonable for one to initiate another into the church when at the same time he is not a member of it and refuses to be initiated himself? No government or society would admit of such a thing, or receive the acts of such officers as valid. If a foreigner should obtain a copy of the oath of allegiance, prescribed by the United States, and administer it to another foreigner, the one taking the oath can no more enjoy and exercise the privilege of a citizen of the United States, than if he had never taken the oath, from the fact that it was not administered by a citizen and lawful officer of the government. So then, pedo-

baptist ministers and Campbellite ministers cannot lawfully immerse any one, because they are not members of the church, and have never been authorized by the Church of Christ to administer the ordinance of baptism. Indeed, they have no authority to baptize except that which they received from Rome.

## II. JOHN'S BAPTISM.

It is contended by the pedobaptists, and others also, that John's baptism was not Christian baptism. Why they wish to establish such a doctrine we never could conceive, unless it is necessary in order to sustain some other false principle in their system, for one error calls for another.

It is affirmed that "John's baptism was not Christian baptism, because twelve of his disciples were rebaptized by Paul at Ephesus."

By reference to Acts xix. 1,—it will be seen that there is no evidence that John ever baptized these disciples. Indeed, there is no proof that they ever saw him. It is not stated by the inspired writer that they were baptized by John, but *unto* John's baptism. It is very evident that they had never seen John, or heard him preach; for when Paul questioned them touching their knowledge of the Holy Spirit, they said to him, "We have not so much as heard whether there be any Holy Spirit." Now, John was filled with the Holy Spirit from his earliest infancy, and when he commenced preaching, taught the people, saying: "I indeed baptize you in water unto repentance, but he that cometh after

me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with (in) the Holy Spirit and fire." Matt. iii. 11.

Again,—It is asserted that John's baptism was not authorized by Christ, and therefore it was not Christian baptism.

Robert Hall says; "But a Christian ordinance not founded on the authority of Christ, not the effects but the means of His manifestation, and which was executed by one who knew Him not, is to me an incomprehensible mystery." Hinton, the author of the history of baptism, speaking of the above quotation from Hall, says: "It is true that John's Baptism began without Christ's direct authority." It is true that Hall was a great man, but we learn that "great men are not always wise." (Job xxxii. 9.) It is evident that he was deficient touching this particular point, for it is clearly taught in the Scriptures that John's baptism was instituted by Christ, and that his authority to baptize was direct from Him. John said, "He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit." John i. 33. John declares that he was *sent* to baptize. Now, the question arises here, who sent him to baptize? Malachi answers this inquiry, "Behold, *I* will send my messenger, and he shall prepare the way before ME." Mal. iii. 1. It is plainly taught here that the one sending is the person whose way was prepared before *Him*.

John prepared the way before Christ. This, we

presume, no one, who believes that the sacred Scriptures are true, will deny. Then Jesus *sent* John to baptize. Therefore John's baptism was Christian baptism. Christ recognized it as such, and received baptism at his hands. By this act He testified to the world that it was Christian baptism. John's baptism is linked to the great and last commission by the baptism of Christ and the apostles. It is the only baptism that we now have, for there is not the slightest evidence in the word of God that it has ever been changed.

## CHAPTER XII.

### CALL TO THE MINISTRY.

It is the design of God to make known to the world the great plan of salvation, to teach the children of men the principles, laws, and the regulations of His kingdom, and to invite them to forsake the kingdom of darkness and become the children of light.

2. God, in His wisdom, has seen fit to call *men* and not *angels* to preach the gospel to Adam's sinful, fallen race. This treasure—the gospel of Christ—is in earthen vessels that it might be clearly seen that the work of salvation was all of God, and that all the "blessing, and honor, and glory, and power" of our salvation might be given to God and the Lamb, forever and ever. Paul, speaking of the gospel, says: "We have this treasure in earthen vessels that the *excellency* of the *power* may be of God, and not of us." 2 Cor. iv. 7.

3. Those who are called to preach the gospel of Christ "feel an inward prompting to persuade sinners and to teach God's people—a prompting as strong and as irresistible as that which moves a young disciple to tell Christians what the Lord has done for his soul. In both cases, there has been a change wrought—a gracious change—an effect pro-

duced, not by the will of man, nor by any agencies which men denominate natural causes, but by the Spirit of the living God. So this much is granted, men may theorize as much as they please; they may call it a special call, or a providential inclination; if they choose, they may style it miraculous, or a phenomenon of a piece with common exhibitions of divine power in the church. But the manifestation of the Spirit's work and the sacred obligation of the subject to yield to the heavenly message, must be recognized. This, to our mind, is the practical view of the subject. It of course involves a theory. An earnest, practical view, without a theory, is beyond our conception. But we care for no theory which goes further than this, for this is all that is sufficient for a practical working minister."

4. The Scriptures plainly teach that God converts, calls, and sends men to preach the gospel. The Saviour, while on earth, called and sent His disciples to teach the people the way of life. "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." Luke ix. 1, 2.

It is a remarkable fact that the Saviour did not select His first ministers from among the wise, the mighty, or the noble, but from among what might be termed the middle class. They were unlearned fishermen, when called, with one exception, the apostle Paul,—but, they received, whilst with Christ, a thorough theological education.

The reason why the Lord calls such to preach His

gospel is explained by Paul, in his letter to the Corinthians: "For you see your calling, brethren, how that not many wise men after the flesh, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: *that no flesh should glory in his presence.*" 1 Cor. i. 26–29.

Paul was called of God to preach the gospel of Christ, so soon as he was converted. When the Lord directed Ananias to go to the house of Judas, in the city of Damascus, where Paul had lodged, he refused, because he had learned that he (Saul) was a persecutor of the saints; "but the Lord said unto him, go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake." Acts ix. 15, 16. In his letter to the Ephesians, he says: "Whereof I was *made* a minister, according to the gift of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. iii. 7, 8. Again,—"I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, *putting me into the ministry.*" 1 Tim. i. 12.

5. The words of Jesus to His disciples are plain

evidence that God calls and sends forth the true ministers of the gospel. "Then said he unto his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye the Lord of the harvest that he will *send* forth laborers into his harvest." Matt. ix. 37, 38.

This is incontestable proof of the fallacy of the doctrine that God does not call men to preach the gospel.

The Lord never made it the duty of His people to pray for a thing that He knew would not and could not be granted to them. It is still the duty of the people of God to pray earnestly that the Lord would send forth more laborers into His harvest, and the Lord has promised that their petition shall be granted. "If ye ask anything in my name, I will do it." John xiv. 14. But how few ever pray the prayer directed by the Saviour, in the great assembly or in the family circle.

6. Another plain and positive proof that God does call men to preach the gospel is found in Acts xiii. 1–4. "Now there were in the church that was at Antioch, certain prophets and teachers, as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto *I have called them.* And when they had fasted and prayed, and laid their hands on them, they sent them away. So, they being *sent* forth by the Holy Spirit, departed unto Seleucia, and from thence they

sailed to Cyprus." Here it is distinctly stated that the Holy Spirit *calls* and *sends* men to preach the gospel. Paul, in his letter to the Romans, asks the question, "How shall they hear without a preacher? and how shall they preach except they be *sent?* As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. x. 14, 15.

7. We learn from the word of God that the Lord *gives* to the churches teachers and pastors. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 11, 12. Again,—"Now ye are the body of Christ, and members in particular. And God hath *set* some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. xii. 27, 28.

These passages of Scripture show conclusively that God *calls* and *sends* forth all the true ministers of the gospel. Then it is evident that those who preach without this divine call are false teachers.

8. The authority to preach must first come from God; and then the church, by prayer and laying on of hands, separates the called of God for the work of the ministry.

The truth of this is plainly set forth in Acts xiii. which has already been quoted. In this passage of Scripture we have, in the first place, *positive* proof that the authority to preach comes from God. In

the second place, the divine authority given to the church to set apart those called of God, to the work of the ministry; and in the third place, the manner in which the church is to perform this work—by fasting, prayer, and the laying on of hands.

The manner of ordaining, or setting apart those called to preach the gospel, as established in the church at Antioch, was strictly observed by the apostles, and has been continued by their descendants, the Baptists, down to the present day.

Paul to Timothy says: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by putting on of my hands." 2 Tim. i. 6. Again,—"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. iv. 14.

To Titus he says: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus i. 5.

The work of ordination is not to be entered into in haste; for the Scripture saith: "Lay hands suddenly on no man, keep thyself pure." 1 Tim. v. 22. No one should be set apart to the work of the ministry unless he possesses the qualifications which are mentioned in 1 Timothy iii. 2–7. "A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not

how to rule his own house how shall he take care of the house of God?) Not a novice, lest being filled up with pride, he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil." It is evident from the Scriptures that the office of a bishop is to be committed to faithful men, who are truly the lovers of God, and believe and teach the truth in its purity and simplicity. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." Titus i. 9.

9. God impresses and calls men to preach the gospel of the kingdom who will make good ministers of Christ. He knows all men. The secrets of their hearts, their talents and capacities to teach are all known of Him. It is not reasonable that God would call men to preach the gospel who are not prepared, and have not the capacity to prepare themselves to teach the way of life correctly.

I do not and can not believe that God calls men to preach false doctrines, or, that He ever calls and sends forth men to preach who *hold* and *teach* doctrines contrary to the truth. We are inclined to the opinion that all who teach false doctrines, engage in this work without any divine authority.

We will give some reasons why we thus believe and teach.

1. It is evident, as already shown in the preceding part of this chapter, that God calls and sends forth all the true ministers of Christ; and it is evident also, that He calls them to perform a *certain*

*work.* The nature, extent and importance of this work are defined in such plain terms by the inspired writers, that no one need misunderstand it. What is the work ministers are called to perform? Is it to teach false doctrines—the commandments and traditions of men? There is not the slightest intimation in the word of God, that this is any part of their work.

But they are called to preach the truth. The Saviour said to His disciples, "Go ye into all the world, and preach the *gospel* to every creature." The gospel of Christ contains the truth and nothing but the truth. When Paul and Barnabas were sent out by the Holy Spirit to teach the way of life, they "preached the word of God," which is truth, for the Scripture saith, "*Thy word is truth.*" Paul said to Timothy, "Preach the word." Then, it is evidently the duty of the servants of God to preach the truth, to defend the faith which was once delivered to the saints, and to expose false doctrines and false teachers. "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. From such withdraw thyself." 1 Tim. v. 3–5.

Therefore, we conclude, that, God does not call men to preach who believe and teach false doctrine.

2. It is evident that God does not call men to

preach who entertain and teach false doctrines, from the fact that He hates such doctrines, and condemns the churches for retaining false teachers. The Lord said to the church at Pergamos: "I have a few things against *thee,* because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, *which things I hate.*" Rev. ii. 14, 15. To the church at Thyatira He says: "I have a few things against *thee,* because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols," (verse 20.) Thus we see that a church cannot retain, or encourage those who teach false doctrines without incurring the displeasure of God. In addition to this He has given special directions to His people and ministers to reject and turn away from false teachers.

Jesus said, in His sermon on the Mount, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. vii. 15. He taught His disciples to beware of the doctrine of the Pharisees and of the Sadducees, (Matt. xvi. 12.)

Paul, in his letter to the Romans, says: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; *and avoid them.*" Rom. xvi. 17. According to the divine law none but those who be-

lieve and teach the truth, and nothing but the truth, are to be received and recognized as the true ministers of Christ, the *called* and *sent* of God; for John says: "If there come any unto you, and bring not this doctrine, (the doctrine of Christ,) receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds." 2 John 10th and 11th vs.

We cannot believe, for a single moment, that God encourages, in the slightest degree, the dissemination of principles which He *hates* and *condemns*.

3. In the third place, it cannot be true that God calls and sends forth errorists to preach and operate as officers, under divine commission, in His kingdom, because, in the first place, it would make Him the author of confusion, strife, and divisions among His own people. In the second place, it would prove that He *favors* and *sustains* the very thing which He *hates* and *condemns*.

He has commanded that His people shall be one in faith and practice. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing; and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10. Again—"Be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. xiii. 11. Now, if it be true, as some believe and teach, that God does *call* and *send* men to preach who hold and teach false doctrines, then it is evident that He hinders obedience to His own commandments; and that the prayer

which the Saviour prayed, (John xvii. 20, 21,) that His people should be one as He and the Father were one, never can be answered. Because, those who preach doctrines contrary to the truth, instead of uniting the people of God, are creating divisions, "envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth." 1 Tim. v.

This is the legitimate result of the promulgation of false doctrines. The word of God and ecclesiastical history testify to the truthfulness of this statement. All the confusions and divisions which have troubled the Church of Christ, and all the persecutions which the people of God have suffered since its first establishment in the world, have been encouraged and carried on by errorists—false teachers, who professed to be ministers of Christ, the called and sent of God.

But, who can believe, for a single moment, that God aided, directly, or indirectly, in persecuting His own Church and people?

The persecutions and divisions which troubled the church in ages past, and which trouble and confuse it at the present time, are not of God, but of the devil; for the Scriptures plainly and emphatically teach that "God is not the author of confusion, but of peace." He is the God of love and peace.

4. In the fourth place, error of every kind originated with Satan, and is truly the doctrine of devils, —a code of lies. By these doctrines the kingdom of darkness is sustained and promoted in the world. The advocates of false doctrines are termed ministers

of Satan, (2 Cor. xi. 13–15), the enemies of the truth who come to us in sheep's clothing.

False doctrines are in direct opposition to the interest of the kingdom of God, to the spread and triumphs of the truth, and to the salvation of fallen and sinful man. Now, to believe and teach that God calls and sends forth those who hold and teach false doctrines, would be strongly intimating, to say the least of it, that He sympathized with Satan, and recognized His servants and kingdom. Moreover, it would be charging God with inconsistency in the very strongest terms. This we cannot admit; for He is consistent in all His works and ways.

5. The ministers of Christ are termed builders. Paul said: "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon." 1 Cor. iii. 10. They are chosen and called of God to build His Church. That they may know how to perform the work assigned them, He has given them a pattern, in writing, by which they are to be governed. He has told them also, precisely what kind of materials must be placed in His building; and says to the builders: "Make all things *according* to the pattern."

Now, after giving such strict orders and specific directions in reference to His building, would it not be remarkably strange, if God should select and call other builders, knowing at the same time, that they would not work according to the pattern which He had already given for the erection of His temple? And that they would strive with all their might, to

hinder and break down the work which had been performed by His former builders, and persecute, imprison, hang, drown, and burn them, as Rome and the Reformers did? Men may operate in this way, for they are fallible, but God, who is infallible, does not, and cannot. God's true builders never shed blood for conscience' sake.

The truth, and nothing but the truth, will build up and sustain the kingdom of God, and lead sinners to accept salvation. Error, as already mentioned, is opposed to the spread of the truth and to the salvation of man. From its first introduction by Satan in the garden of Eden, down to the present time, it never has been known to save a soul, and never can save a sinner. The truth leads to light and glory, but error to darkness and eternal death.

But the question occurs, will those who are called of God preach the *truth* as directed by the great head of the Church? They will. Proof: "If a man love me," said Jesus, "he will keep my words." The love of God in the heart *constrains* His servants to *seek* the truth and preach the truth. True love has no fellowship with false doctrines, and never will consent to any compromise or affiliation with them. The truth is precious to all the true ministers of Christ, and pleasant to their taste. David said: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; *therefore I hate every false way.*" Ps. cxix. 103. It is very evident, that if the servants of Christ hate false ways, they will not walk therein. "For we can do nothing against

the truth, but for the truth." 2 Cor. xiii. 8. As we increase in the knowledge of the truth, the greater is our hatred to false ways, and the inclination to affiliate with the teachers of error diminishes.

We do not mean, by these statements, to teach that the ministers of Christ are infallible but we do mean to teach that they have an infallible guide,—the word of God,—and they are commanded to preach the word.

It is a remarkable fact that there is no precept or example mentioned in the sacred Scriptures, where any one went forth to preach the gospel of Christ before he was immersed, except John, who was sent of God to immerse, and was the beginner of the gospel dispensation. Paul was called to preach the gospel immediately after his conversion, but never commenced preaching until after he was initiated into the church by immersion.

But it may be asked, is there any proof that the Apostles were immersed before Christ sent them forth to preach? We answer, there is; for John said: "I indeed baptize *you* with (*in*) water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize *you* with (in) the Holy Ghost, and with (in) fire." Luke iii. 16. Here, John plainly teaches that the identical persons that he baptized *in* water, would be baptized *in* the Holy Ghost. Jesus, after His resurrection, said to His disciples: "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts i. 5. On the day of Pentecost, the Apostles realized the fulfilment

of the words of John and of Christ; for on that day they were baptized in the Holy Spirit. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues *like as of fire*, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii. 1–4. Therefore, they were immersed by John, before they commenced preaching the gospel of the kingdom of God.

Now, if we recognize any one as a minister of the gospel before he is *immersed*, we go beyond what God, in His word, has authorized, and will be chastized for our want of faith in God, and, unwillingness to be governed by the laws of the kingdom.

## CHAPTER XIII.

### QUALIFICATIONS AND DUTIES OF MINISTERS.

1. THERE are certain qualifications which a man must possess in order to be a true minister of Christ. In the first place, he must be born again, and have the evidences of the new birth. In the second place, he must be initiated into the Church of Jesus Christ by immersion. In the third place, he must believe and teach the truth. No one can be a true minister of Christ and believe and teach false doctrine.

There is but one class of ministers mentioned in the Scriptures, as belonging to the Church of Christ. It is true that we read, in the New Testament, of *Elders* and *Bishops,* but these terms are applied by the inspired writers, to the same person. The same minister is at one time termed an *elder*, and then a *bishop.*

The truth of this statement is plainly set forth in the word of God. Paul, on his way from Corinth to Jerusalem, stoped at Miletus; "And from Miletus he sent to Ephesus and called the elders of the church." Acts xx. 17. In his address to these *elders*, he said: "Take heed to yourselves, and to all the flock over the which the Holy Spirit hath made you overseers, (*episkopous*) to feed the Church of God, which he has purchased with his own blood,"

verse 28. Here the names *elder* and *bishop* are used interchangeably. The term elder imports wisdom and dignity of age, while the other term, bishop, designates the object for which the office was instituted.

It is evident also that elders and bishops are the same officers from the words of Paul to Titus. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders* in every city , as I had appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a *bishop* must be blameless as the stewards of God." Titus i. 5–7.

Again—Peter says: "The *elders* which are among you I exhort, who am also an *elder*, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the *oversight* thereof." 1 Pet. v. 1, 2. He exhorted them to act the part of a bishop.

There can be no plainer proof than is set forth in these Scriptures that elders and bishops occupy the same position in the Church of Christ.

2. The very same duties are applied, in the New Testament, to all ministers. A bishop must be, "One that *ruleth* well his own house. For if a man know not how to *rule* his own house, how shall he take care of the Church of God?" 1 Tim. iii. 4. The very same writer says: "Let the elders that *rule* well be counted worthy of double honor, who labor in the word and the doctrine." 1 Tim. vi. 17.

Ordinations were performed by the apostles and

also by the elders. The apostles ordained the first deacons, (Acts vi. 6.) Paul and Barnabas ordained *elders* in the churches, (Acts xiv. 23,) and Timothy was ordained by the *elders*, (1 Tim. iv. 14.)

Mosheim says: "It is most manifest that both terms are promiscuously used in the New Testament of one and the same class of persons." *Church Hist.*, *vol.* 1, *p.* 82.

3. The qualifications of bishops and elders are the same.

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil." 1 Tim. iii.

The same writer in his letter to Titus, as already shown, speaks of the qualifications of elders and bishops as being the same. Titus i. 5–7. There is no intermediate officer mentioned between bishop and deacon. The office of a bishop and that of a deacon are the only two known in the Church of Christ.

1. Therefore we conclude that the so-called Bishops

in the Episcopal and Methodist churches are not of God, but of man.

2. A minister of Christ must possess all the qualifications which are mentioned by the inspired writer. He *must* be blameless. There should be no just ground for blame—he *must* be the husband of one wife—he *must* be vigilant—he *must* be sober—he *must not* be given to wine. In a word, he *must* be an "example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

A minister that is given to wine or strong drink is not fit to preach the gospel. He is not fit for heaven, and therefore is not fit for the Church of Christ. The church that will place such a minister in office and receive him as its pastor, is unworthy of the name of a Church of Christ.

3. It is important that ministers should have a proper degree of intelligence, so that they may instruct the people correctly, especially in divine things. We urge the importance of ministerial education from the very nature of the work in which they are engaged, from the progress of education and intelligence, and from the prevalence of error and infidelity in the world.

There has always been, on this account, a necessity for the education of ministers.

He *must* be prepared to meet and expose the false doctrines that are advocated and taught in our very midst by Rome and her descendants. He *must* show the difference between truth and error, and between light and darkness. This cannot be done successfully without an education, *especially* in the word of God.

Although none of the apostles and first evangelists of Christ, except *Paul*, are certainly known to have enjoyed the advantages of a regular course of *literary* instruction and training in the schools of that day, and hence were regarded by the Jewish "elders and scribes" as "unlearned and ignorant men," (Acts iv. 5–13,) still they were all *educated and intelligent ministers* in the true sense of the term *before* they entered fully upon the work of the ministry. In addition to the instructions of the Great Teacher Himself, they were "*endued with power from on high*" (Luke xxiv. 49) to speak and write *correctly* in all languages, and were far in advance of all science and philosophy. They were thus taught by plenary inspiration, what other ministers have to learn by diligent and prayerful study. Hence we see that these first ministers of Jesus were very far from being "unlearned and ignorant men."

This is evident from their *writings and recorded discourses*, in which not a single mistake or grammatical error can be found, and which will ever remain the *purest specimens* of the languages in which they wrote and spoke. As before stated, they were selected chiefly from the *middle* walks of society, as are most of Christ's ministers; and, in the providence of God, they had received *just that kind* of physical, mental, and moral training which best fitted them for the great work to which they were called. They were all men of vigorous intellects, sound judgment, practical wisdom, and sterling integrity, and possessed an intimate knowledge of men and things, as they exist in real life. Hence they understood the

workings of human nature, and knew how to reach men's hearts and how to move them to action. And this is just the kind of knowledge every minister most needs, without which he is a "*learned fool.*" The whole course of their literary and theological instruction and training was eminently *practical*, and adapted to make them *preachers for the people;* and no doubt this was one element of their wonderful success in the ministry, as it is of all successful preachers and pastors. Facts fully sustain the position.

These, the first ministers of Christ, were instructed and trained by Him, in public and in private, for more than three years, in the things pertaining to His kingdom. Jesus taught the people by parables, —"Without a parable spake he not unto them: and when they were alone he explained all things to his disciples." Mark iv. 34. And when they were sufficiently qualified to teach their own people in divine things, Jesus sent them forth by two and two to preach the gospel to the lost sheep of the house of Israel. (Mark vi. 7). He sent other seventy, also. (Luke x. 1–12). But when they were fully instructed in divine things, their field of operation was enlarged and included the whole world. "Go ye into all the world and preach the gospel to every creature." Mark xvi. 15.

But they tarried at Jerusalem, in obedience to the command of the Saviour, until they were endued with power from on high, (Luke xxiv. 49), to preach in all languages then spoken in the world; for, on the day of Pentecost there were men present from

every nation under heaven, and they heard every man in their own tongue wherein they were born. (Acts ii. 1–11). They were truly educated men.

What was thus taught the first ministers by Christ and the Holy Spirit, the ministers of the present day must acquire "*by earnest and prayerful study*, with the aid of such books and instructors as they are able to obtain."

Hence, we see, that the *example* of our blessed Saviour, shows the importance of a ministerial education. And His example has all the force of a *positive command* on this subject.

### II. THE DUTIES OF MINISTERS.

The first duty of those who are called to preach, is to *prepare* for this great and important work; and while preparing they should do all the good they can by *preaching*. This preparation is to be done by reading, meditation and prayer. Paul said to Timothy: "Till I come, give attendance to reading, to exhortation, and doctrine."—Again—"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. iv. 13–15.

Because a man is called of God to preach, is no evidence that he should not read and *study* to preach the gospel. To suppose such a thing, betrays ignorance of the Scriptures; for the word of God plainly and emphatically says: "*Study* to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15. The great text-book in the *theological* course of every minister, should be the BIBLE. The *Bible* should be *first* and the Bible should be *last;* it

should always be present. It is the duty of ministers to preach the truth, which is the word of God. "Preach the word; be instant in season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. iv. 2. The doctrine of Christ cannot be preached without a correct knowledge of the *Bible*, and this knowledge cannot be gained without reading and studying the sacred Scriptures. The word of God must not only be searched *diligently*, but *prayerfully*. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James i. 5. Indeed, without prayer, nothing can be accomplished.

2. The gospel should be preached in simplicity. It is the duty of the minister to use words easy to be understood, so that the young and the old, the learned and the unlearned, may be benefited by the preached word. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So, likewise ye, except ye utter by the tongue, words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." 1 Cor. xiv. 8, 9. Paul, in his letter to the Corinthians, said: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. ii. 4.

The pulpit is not the place for a minister to make a display of his knowledge of Latin and Greek, by using Latin phrases and Greek words in sermons. As a general thing, such words and phrases are un-

necessary and out of place. Paul said: "I thank my God I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." The minister, as a faithful sentinel, must watch the interest of Zion, faithfully warn sinners of their danger, and urge them to accept salvation. He must give his whole time to this work,—the work of the ministry.

3. It is the duty of ministers to feed the flock of God—the Church of Christ. The Saviour said to Peter, "Simon, Son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *feed my lambs.*" And again, "*feed my sheep.*" John xxi. 15–17. Peter, addressing the elders, said: "Feed the flock of God which is among you." 1 Peter v. 2. Paul said to the elders of Ephesus, "Feed the Church of God." Acts xx. 28.

Seeing, from these Scriptures, that it is the duty of the ministers of the gospel to feed the flock of God, the question naturally presents itself to our mind, with what kind of food are the churches to be fed? By reference to the Scriptures, we learn that they are to be fed with the pure word, as prepared by the Lord Himself.—*Unmixed*, in its original purity. "As new born babes desire the *sincere* milk of the word, that ye may grow thereby." 1 Peter ii. 2. Paul, to the church at Corinth, said: "I have fed you with milk, and not with meat." 1 Cor. iii. 2. Sincere, as used by Peter, means pure, with-

out mixture. The pure word of God contains suitable and wholesome food for the lambs, and also for the sheep,—for the young Christian, and for those who are more advanced in Christianity. A shepherd that feeds his sheep with unsound food will have a weakly, unhealthy flock.

In order to feed the flock with the sincere milk of the word, it is evident that those to whom this work is assigned, must be in possession of the truth themselves. They must be *sound* in the faith, and speak the things that become *sound* doctrine. "Holding fast the faithful word as he hath been taught, that he *may* be able by *sound* doctrine, both to exhort and to convince the gainsayer." Titus i. 9. Again, —"But speak thou the things which become *sound* doctrine." Titus ii. 1.

They are thus to teach the truth, that those who hear may be sound in the faith. (V. 2). Once more, —"In doctrine showing *uncorruptness*, gravity, sincerity, *sound* speech, that cannot be condemned; that he that is of the contrary part, may be ashamed, having no evil thing to say of you." Titus ii. 7, 8. This is the kind of food the shepherd must possess, and with which he must feed the sheep that they may be healthy, and grow in grace and the knowledge of the Lord Jesus Christ.

4. It is the duty of ministers of the gospel, to expose error of every kind, and warn the people against the seductive and soul-destroying influences of false doctrines. If he fail to perform this important part of his work, he will be responsible before God for the evil that may come upon the peo-

ple through his neglect. (Ez. xxxiii. 3–9). But, if he warns them faithfully, and they refuse to hear his warnings, and are led astray, and die in their sins, the watchman will receive the approbation of God. Paul, in his letter to his son Timothy, says: "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. iv. 1, 2. To remind the people of these things, is considered by the inspired writer, as a mark of faithfulness on the part of the ministers of Christ, for He says: "If thou put the brethren in remembrance of *these things*, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." 1 Tim. iv. 6. We are aware that such a course is displeasing to many, but it is far better to please God than men.

## CHAPTER XIV.

### DUTIES OF CHURCHES TO THEIR PASTORS.

In a previous chapter, we have given briefly, the *qualifications* and *duties* of a minister of the gospel. In this chapter, we propose to give a brief synopsis of the duties of the churches to their ministers.

1. In the first place, it is the duty of the church —the whole church—to attend faithfully and regularly on the ministrations of her pastor, and give strict attention to the word spoken. God requires this of every member of the church. The good of the cause of Christ demands it. No church can prosper when a great number of the members neglect, week after week, and month after month, to assemble themselves together for prayer and praise, and to hear the gospel preached. The pastor, and the few members who are always present, when not providentially hindered, become discouraged; and the church becomes feeble and inefficient. "The ways of Zion do mourn, because none come to her solemn feasts; all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness." Lamentations i. 4. The time which ought to be spent in prayer for dying sinners, is spent in weeping over these delinquent, unworthy members. The world is influenced by them,—as far as their in-

fluence extends,—to neglect the house of God and the gospel of Christ. Their own children are led into evil, the neglect of God, and the salvation of their souls. They are truly standing in the way of sinners. The church would do a thousand times better without such members than with them. We never could conceive how any one could wilfully neglect, for months in succession, the house of God, and at the same time, be a *true* lover of God. To our mind, it is a very strong evidence of the *want* of the love of God; for we believe that if a man loves God, he will delight in His worship. Jesus said, "If a man love me, he will keep my words."

2. It is the duty of the church to seek the spiritual and temporal interest of her pastor, defend his character, and count him worthy of honor, yea, of double honor. "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." 1 Tim. v. 17. This text has reference, not only to the high esteem we should have for the faithful servant of Christ, but to his support. This is evident from the next verse. "For the Scripture saith thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward." 1 Tim. v. 18.

When a church neglects or refuses to support its pastor, it is evidence that it does not esteem him as the Lord directs. No church which respects and loves its pastor, will let him suffer or want for the comforts of this life. Their liberality is a proof of the sincerity of their love. (2 Cor. viii. 1–8).

It is not only the duty of the church to know the

features of her pastor, but to know what he needs to enable him to support himself and family, so as to devote his whole time to the work of the ministry.

3. It is the duty of the minister of Christ, to give himself continually to prayer and the ministry of the word, (Acts vi.), and if he is faithful to God, he will have no time to devote to secular pursuits, in order to obtain a support for himself and family. He must have a home, food and raiment, and be prepared to exhibit the spirit of kindness and hospitality which he is required to possess. His children must be fed, clothed and properly educated. Now, if his whole time is to be devoted to the ministry of the word, how can he procure a support for himself and family? He cannot do it. From whence then must it come? It evidently must be supplied by those for whom he labors.

It would be unjust and unreasonable to require the minister to leave his home, his family and every thing else, and labor for others and defray his own expenses. Paul asketh the question, "Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man; Or saith not the law the same also? For it is written in the law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or, saith he it altogether for our sakes? for our sakes, no doubt, this is written; that he that ploweth should plow in hope, and that he that thresheth in hope should be

partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. ix. 7–11.

The inspired writer, in the above passage of Scripture, proves conclusively that ministers of the gospel must be paid for their labors. The common soldier, who goes forth in the defence of his country, is fed, clothed, and paid certain wages by his government; the husbandman, and the shepherd are sustained by the fruits of their labors. So, the minister of Christ, who labors in word and doctrine, is entitled to a competent pecuniary support. We do not mean by this a mere pitance that will barely keep him from starving, "but such a remuneration for his labors as will relieve him from worldly care, enable him to support and educate his family properly, provide himself with suitable books, and exhibit hospitality to his brethren, and set an example of liberality" to the church and to the world; "for the laborer is worthy of his reward."

A great many members of the church seem to think that when they let the minister have a little money it is a gracious gift, and they ought to be considered very kind and benevolent for remembering him in this way. But how mistaken are those who entertain such sentiments. It is not a charitable contribution that he receives. It is only a part of that which is *due* him. He is no beggar soliciting alms, which may or may not be given, but one whose services richly deserve remuneration.

Common *justice* demands it. The minister's time is spent in sowing to the church spiritual things,

which are more precious than fine gold, therefore he should be properly remunerated for his services "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." 1 Cor. ix. 14. And again—"The laborer is worthy of his hire." Luke x. 7. It is seen from these Scriptures that the great head of the church has established the principle that those who preach the gospel shall be sustained—shall live of the gospel. But many churches, with these Scriptures spread out before them, refuse to sustain the ministers who labor for them. Their wages are withheld from year to year until they are compelled to engage in some secular business in order to procure a support for themselves and families.

When a church has brought her pastor to want and poverty by withholding his wages for many years in succession, and deprived him of the means to feed, clothe, and educate his children as they should be,—the very church that impoverished him looks down then on him with contempt, and says, "he is too poor for us—his family too large and expensive,—bad management brought him to this—must have a minister who is in better circumstances, who has a less and more intelligent family." Yes, it is true that he is poor, so poor that he cannot exhibit hospitality to his friends and brethren, but who brought him to this condition? The answer is at hand. His own church robbed him, and used the means due him to build and furnish houses, buy stock, and to feed, clothe and educate their own children. This is the true secret of the minister's poverty and distress, and not bad management on his part as alleged.

The Lord has ordained that they who preach the gospel shall live of the gospel. The churches are bound, according to the law of God, to sustain and encourage those who labor for them in word and doctrine, by a faithful attendance on their ministry, by their united prayers for their success, by a hearty co-operation in the great work of God, and by supplying them with means to support themselves and families —to feed, clothe, and educate their children—to purchase books, papers and periodicals—in a word, everything that is necessary to enable them to prepare themselves for the work of the ministry, and to devote their whole time to it. The work in which they are engaged is so extensive, and of such vast importance, and so intimately connected with the present and eternal interest of the children of men, the command to preach the gospel to every creature so urgent, that the ministers of Christ have no time to spend in gathering means to defray their expenses as they go. When the Saviour sent out His disciples to preach among the Jews He said to them: "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves, *for the workman is worthy of his meat.*" Matt. x. 10; Luke x. 7. It was the duty of those for whom they labored to supply them with these things. In like manner, it is the duty of those for whom the ministers of Christ labor in the present age to supply them with means sufficient for their support.

Ministers should be free from the entanglements of the world. We are fully convinced that they

should owe no man and that no man should owe them; for it is impossible for ministers to study and preach successfully when their minds are embarrassed with secular business.

But there are only a few of our churches which comply with the divine requisitions touching the support of the ministry. It is true that many of the churches *promise* to give their pastors a certain sum per year; but, as a general thing, the amount promised is very small, not half enough for their support, and, in many instances, all of it is never paid; and what is paid is distributed out by littles. When a salary is received in this manner, scarcely any benefit is realized.

The churches make up as a general thing the amount they promise to their pastors by subscriptions. Now, if A. and B. neglect or refuse to pay the amount they subscribed, and C. and D. leave the community without paying what they promised, the ministers are compelled by the churches to lose it all; and by the time all the losses are deducted from the already small salaries, the poor ministers will have but little left.

Is such a course in accordance with common justice? Do men of the world act on this principle in their secular business? We presume not. They are bound, morally, and according to the law of the land, to comply with their promises. When a church promises her pastor a certain sum for his services, she is bound, *as a church*, according to the law of God, to pay him every cent promised. The *church* calls a minister to become her pastor, and promises

to pay him for his services, and she cannot fail to comply with her promises without violating the sacred principles of Christianity, and being numbered with the unjust. Paul said to the church at Corinth: "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? *Forgive me this wrong.*" 2 Cor. xii. 13.

The failure on the part of the churches to sustain their pastors has brought a great many of them to want and poverty. What they had when they entered the ministry has been expended; and a great many good ministers of Christ have been compelled to go to the school-room, to the farm, and to other secular pursuits, in order to sustain themselves and families, and to be enabled to preach the gospel. The divine order has been reversed; instead of the churches sustaining their pastors, the pastors and their families sustain the churches.

When ministers are forced to leave their sacred work and engage in secular pursuits for a living, the cause of Christ suffers on account of it. The enemy of God and man takes the advantage of their absence; and, whilst the churches are asleep to their own interest and to the salvation of the world, the enemy sows evil seeds in their midst, and spreads his unholy principles among the people. He loses no time in fortifying his positions to make them safe and secure. Zion's watchmen have no time to leave their post or field of operation to engage in any other work. The good of the church, the interest of the kingdom of God, and the perilous condition of the world, demand their presence without intermis-

sion, until they are released by the great head of the church from their labors.

When the churches force their watchmen to leave their high position in order to obtain a support, and souls are lost on account of it, the blood of the lost will be required at their hands.

There are many who withhold their means from the support of the gospel and benevolent enterprises, and imagine, no doubt, that such a course will add greatly to their pecuniary interest. Suppose it does? What are earthly treasures when compared with the eternal interest of dying men, the peace and prosperity of the Church of Jesus Christ? One soul is worth infinitely more than the world and all its untold treasures; and yet the churches, by withholding their means from those who labor in the word and doctrine, cause multitudes of precious souls, even at their own doors, to perish for the want of the bread of life. If the means which God placed in the hands of His people had been used according to His directions, the Gospel would have been preached, not only in the immediate vicinity of the church, but in regions beyond it. The precious seeds of the Kingdom would have been sown along the streams, in the beautiful and fertile vales, and on the mountain tops; and vast multitudes would have accepted the invitations of the gospel, and the whole land would have been vocal with songs of praise to God. Churches and institutions of learning would have been erected in every community, and intelligence, refinement, and the true principle of Christianity would have prevailed.

But the means which God has given to His people for the promotion of His Kingdom have been withheld and used for other purposes; and, instead of such a course increasing their wealth, it has been the means of diminishing it. The word of God says; "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. xi. 24. Again: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. ix. 6. Wheat stored away in the garner will not increase, but that which is sown, God will cause to sprout, come up, and bear grain; some thirty, some sixty, and some an hundred fold. So, when the people of God do not give to promote the interest of the cause of Christ, it tendeth to leanness of soul and a scanty supply in their barns, but when they give bountifully of that which God has placed in their hands, they shall reap a rich harvest of good things. Their souls will be blessed and their barns will be filled with plenty. "The liberal soul shall be made fat." Again: "Honor the Lord with thy substance, and with the *first* fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. iii. 9, 10.

The *first* fruits of *all* our increase is to be given for the interest of the kingdom of God. The *first* and the *best* is to be given. Implicit obedience to these requisitions will secure the promised blessings. The ministry will be sustained, and the cause of Christ triumph over the powers of darkness.

The plan to raise means to defray the expenses of the church is plainly indicated in the sacred Scriptures.

Under the law dispensation God required His people to give one-tenth of all the increase of their land and the fruit of their trees. (Lev. xxvii. 30.) Jacob promised the Lord, saying: "And of all that thou shalt give me, I will surely give the tenth unto thee." Gen. xxviii. 22. He strictly complied with the vow which he made to the Lord, and was blessed with great riches.

In the New Testament we find a similar plan laid down for the government of the people of God under the gospel dispensation. It is just as much the duty of the members of churches to give as it is for them to partake of the Lord's Supper, or to provide for their families. They are commanded to do these things, and they are commanded to give to sustain the cause of Christ. None are exempt—every member is required to give. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi. 2. They are required to give willingly: "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." 2 Cor. viii. 12. "God loveth a cheerful giver."

Every member is required to bear his proportionate part. "For I mean not that other men be eased and ye burdened, *but by equality*." 2 Cor. viii. 13. Then it becomes the duty of the church to require each member to comply with the divine requisition.

This is the divine plan by which the church of Christ is to be governed in its financial affairs, and a strict compliance with the directions of inspiration touching this subject will be crowned with the blessing of God.

# CHAPTER XV.

## DEATH, THE INTERMEDIATE STATE, AND THE RESURRECTION.

### DEATH.

THERE is nothing more plainly taught in the Scriptures than that man must die. Death was introduced into the world by sin, and all men are under its influence. "Wherefore as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. Satan introduced sin, and sin brought death and all the woes and miseries with which the human family are afflicted. Therefore, it is said in the Scriptures that he (Satan) had the power of death. Jesus took on Himself flesh and blood, "That he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their life-time subject to bondage." Heb. ii. 14. Satan cannot inflict injury or death on man only when permitted by the Lord. He did not, and could not, afflict Job until he received permission from God.

Death has reigned from Adam down to the present time, even over those who had not sinned after the similitude of Adam's transgression. It has removed the tender infant, the young and the old, the rich

and the poor, kings and princes from time to eternity.

> "Death rides on every passing breeze
> And lurks in every flower."

No one can escape it—there is no way to avoid it. "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it." Eccle. viii. 8.

It has no respect of persons, and cannot be stayed by riches, honors, or worldly distinctions, but enters the palaces of kings, the splendid mansions of the rich and the refined, as well as the humble cottage of the poor, and fills them with gloom and desolation. It heeds not the tears and cries of friends weeping over dying friends, but moves onward in its work of destruction. Oh, death! how unfeeling, how cruel thou art!

Death puts an end to all worldly cares, anxieties and toils; "For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Eccle. ix. 10. The voice of mercy—if not before—now ceases to invite the dying sinner to come to Christ. The Holy Spirit ceases His reproofs and heavenly influences. All opportunities to make preparations to meet God in peace are closed forever. It is indeed a time of darkness and terrors. David said: "My heart is sore pained within me; and the terrors of death are fallen upon me." Ps. lv. 4. It is termed the king of terrors. (Job xviii. 14.)

"Death! 'tis a melancholy day,
To those who have no God;
When the poor soul is forced away,
To seek her last abode."

But to the people of God it does not present such fears and gloom. It is true that the fear of death is a source of uneasiness to all men; but with the righteous these fears, in a great measure, are removed, when they remember that the sting of death has been taken away by the blood of Christ, and that the Lord has promised to be with them even unto the end; and that it introduces them into a state of endless felicity.

2. It has been a custom among Christian people, and all refined nations to place their dead in graves, to bury them out of their sight. This was strictly observed among the ancient patriarchs.

When Abraham's wife died he mourned and wept for her. "And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight." Gen. xxiii. 3, 4. "And after this, Abraham buried Sarah, his wife, in the cave of the field of Machpelah before Mamre; the same is Hebron in the land of Caanan," verse 19.

When Jacob was about to die down in Egypt, he made his son Joseph promise to take him, when dead, to the land of Caanan and bury him in Hebron. For, said he, "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah." Gen. xlix. 31.

Joseph complied with the dying request of his father. In the process of time Joseph died in the land of Egypt. Before his death he "took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry my bones from hence. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt." Gen. l. 25, 26. When the children of Israel left Egypt, "Moses took the bones of Joseph with him, (Ex. xiii. 19.) and they buried him in Hebron (Acts vii.) the family burying ground."

## II. THE INTERMEDIATE STATE.

The soul does not sleep in death with the body. The condition of the soul between death and the resurrection is termed the *Intermediate State*, or *Middle life.*

The particular question that demands our consideration at this point is, what is the condition or the state of the soul after death?

Some contend that it sleeps with the body, and will continue in this unconscious, inactive state until the body shall be awakened by the voice of God in the last day. This is Bishop Whately's theory, which he sets forth in his work on the future state.

Others believe and teach that the soul does not sleep with the body,—that it is active, and capable of enjoying bliss, or enduring pain; but that the redeemed soul will not go to heaven until the Judgment day. (There is a place of happiness for such, for the wicked a place of torment.)

We dissent from both of the above theories and

propose to show, from the Scriptures, that neither is true.

1. There will be, at death, a separation of the soul and body. This is clearly set forth in the word of God. Solomon, speaking of the dissolution of man, says: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Eccle. xii. 7.

Paul believed and taught the same doctrine touching this subject, for he said: "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord." 1 Cor. v. 8. And again: "For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you." Phil. i. 23, 24. It is plain, from these Scriptures, that the redeemed soul, when separated from the body by death, will dwell with Christ in heaven.

Stephen, when being stoned to death, said: "Lord Jesus, receive my spirit." Acts vii. 59.

The Scriptures, which speak of Stephen's falling asleep, and Lazarus being asleep, are referred to by the advocates of the soul-sleeping theory, as proof to sustain their doctrine.

But it is very evident that the passages of Scripture referred to do not teach that the soul sleeps after death. The inspired writer simply meant, when they spoke of Stephen and Lazarus as being asleep, that they were *dead.*

This is the plain definition of the term sleep, as given by the Saviour, when used in reference to the

departed. Jesus said to His disciples: "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep. Then said his disciples, Lord if he sleep, he shall do well; howbeit, Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus plainly, Lazarus is *dead*." John xi. 11–14.

If reference is had to the soul in these Scriptures, then the soul is subject to death, and, consequently, is not immortal. Thus it is plainly seen that the soul-sleeping theory destroys the immortality of the soul.

Bishop Whately, in his arguments for an intermediate state of sleep, says: "We never speak of a stone, or a clod of earth, or a piece of bone, or any other *inanimate* substance sleeping; and to speak so would appear quite unmeaning."

It is true we do not speak of a stone, or a clod of earth sleeping, simply because they never were active—they never were alive—and, therefore, it cannot be said that they sleep; but to say that the body sleeps, the words convey to the mind a distinct sense and are full of meaning; for the body of man is a living, active substance, and when death takes place, it ceases from all its toils, and with propriety it may be said, has fallen asleep.

It is evident also from the account of the rich man and Lazarus, as given in Luke xvi.:—that the soul, when separated from the body, does not sleep, and remain in an unconscious state until the resurrection. Here we are taught that "the beggar died, and was carried by the angels into Abraham's bosom;

the rich man also died and was buried." His body died and was placed in the grave, where it returned to dust again; but his soul continued to live in a state of consciousness. *Whilst* his body was in the grave, his soul was in torment. It did not fall asleep or remain insensible or inactive; for he cried for mercy and for water to cool his tongue. His mind was in active exercise; for he remembered his brethren that he had left in their sins, and *prayed* that one might be sent to warn them to escape that place of torment. Here is a separate state of life and activity. The soul cannot sleep in the world of torment.

The souls of the redeemed, which go to God and dwell with Him in heaven, are *conscious* and *active.* This is clearly set forth in the Scriptures. John says: "And when he had opened the fifth seal, I saw under the altar the *souls* of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying: How long, O Lord, dost Thou not judge and avenge our blood on them that dwell on the earth." The souls of these martyrs were not asleep, or in an unconscious state, for they *remembered* their persecutors, who had slain them for the word of God, and they CRIED with a loud voice that their blood might be avenged.

It is evident also that the soul does not sleep, from the fact that Moses appeared at the transfiguration of Christ, and was seen by Peter, James and John.

The Saviour gave His testimony against the soul-sleeping theory when He said to the thief: "Verily I say unto thee, to-day shalt thou be with me in Paradise."

A certain writer and advocate of the soul-sleeping theory, speaking of the passages of Scripture used to prove that the soul does not sleep in death with the body, says: "The first and most frequently quoted passage, is that in relation to the thief upon the cross. Now, let us patiently and candidly examine that as the main one, and the only expression of our Saviour that favors the supposed doctrine and common theory. It must be borne in mind that in the Greek language there are no punctuating marks, such as commas and colons. They are placed there by the translators, according to their opinions as to the sense of the sentence. They doubtless accepted the traditions of Rome in this question, and therefore supposed that the adverb, *to-day*, qualified the latter part of the sentence, instead of the first, but which can be very clearly proved to be a mistake. They, therefore, put the comma before that word after the sentence 'I say unto you,' making, *to-day*, qualify 'you shall be with me in paradise.' But if we place the comma, as it evidently should be, after *to-day*, we will find that it reads thus: 'Verily I say unto thee to-day, (that is, now, that you may be instantly relieved from suspense) thou shalt be with me in paradise.'"

Now, where is the proof to sustain the assertions contained in the above extract and criticism on the words of our Saviour, to the penitent and dying thief? We are ready to admit, without a moment's hesitation, that, *if* the comma is placed after *to-day*, we will have the precise reading as in the above extract. But where is the authority for placing the

comma after, instead of before, *to-day?* The assertion we have, but the proof is wanting. He states, that the adverb *to-day* should govern the first part of the sentence, instead of the latter, and assures us that this can be easily proven; but at the same time fails to adduce the proof.

*To-day* is an adverb of time, and we learn that in the original language, an adverb of time governs the *genitive.* Now, in the first part of the sentence: "Verily I say unto you, to-day thou shalt be with me in paradise," there is no genitive, but in the latter part, there is a genitive. This being true, the comma should be just where we find it in our common version, before the adverb *to-day* and not after it.

But it is asserted that the thief did not die that day. This is an assertion that no living man can prove by the word of God. It is true that the legs of the thief were broken, but this is no evidence that he did not die that very day, for he might have died in one hour, or in two minutes after his legs were broken. The words of Jesus are sufficient evidence that he did die that day, and that his soul entered into the paradise of God.

"The second main point taken by those who oppose these sentiments," says our author, "is found in the symbolical and allegorical teachings of our Lord, in which he uses the parable of the rich man and Lazarus." In speaking of this point he says: "Parables are not matters of fact, but symbolical of some spiritual idea." This statement is not sustained by the definition of the term parable, which is de-

fined to be, "An illustration, or allegorical instruction, founded on something real, or apparent in nature or history."

The parable under consideration is founded on something real. This is evident from the words of Christ; for He says in plain terms: "There *was* a *certain* rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there *was* a *certain* beggar named Lazarus, which was laid at his gate full of sores." Luke xvi. 19, 20. It is evident from this Scripture that the rich man and Lazarus did live, and then died as represented by the Saviour; and that immediately after death the soul of Lazarus entered into the paradise of God, where he lives and enjoys the bliss of heaven; and the soul of the rich man entered into the world of torment, where it never sleeps.

But suppose the parable is founded on fiction, even in this case, the advocates of the soul-sleeping theory can draw no proof from it to sustain their doctrine. When a parable is founded on fiction it is for the purpose of representing that which is real. The great truth set forth in this parable is, that, immediately after death the soul enters into the bliss of heaven, or the torments of hell. There is not a word in the whole parable, to sustain the doctrine that the soul sleeps with the body between death and the resurrection.

The same writer says: "It may be proper to say in this connection, that God has seen proper to make exceptions to the rules laid down in His word with reference to death, that angels might have witnesses

in heaven, as in case of Enoch, who was not, for God took him to himself, and Elijah, who was translated, and Moses, whose place of burial is not known to this day, in the language of the historian, which doubtless alluded to his translation, (burial only being concealment) and to prevent the Jews, so prone to idolatry, from worshipping him, his translation was concealed."

It is evident that the author of the above extract did not receive his ideas in reference to Moses from the word of God, for the sacred writers mention only two individuals who were translated—Enoch and Elijah. They did not see death. Moses died and was buried; for it is written: "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day." Deut. xxxiv. 5, 6. There can be nothing more definite in reference to the *death* and *burial* of Moses than the above passage of Scripture; and there is not the slightest intimation in this passage that Moses was translated, unless *dying* and being *buried* in a valley in the land of Moab means translation.

But it is contended, that if it be true that the soul, immediately after death enters into heaven, each one would know his final condition before the resurrection; and, therefore, the day of judgment would be forestalled. It cannot be true, that, because the departed know their condition, the day of judgment will be hindered or unnecessary.

The sinner knows, before he dies, his doom, for the Scriptures emphatically declare that he is already condemned; and yet, this will not forestall death or the judgment, "For it is appointed unto man once to die, and after this the judgment." Death and the judgment will come.

There will not be, and indeed, cannot be, a final or a general judgment, until the end of the world. The acts and the influences of men will not be completed until that day. Although the body sleeps in the tomb, and the soul dwells with God in heaven, or in the world of torment, their acts are still speaking and exerting an influence on the children of men. The sacred writer, speaking of Abel, says: "By faith Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh." Heb. xi. 4. Again,— "And I heard a voice from heaven, saying unto me, write blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and *their works do follow them.*" Rev. xiv. 13.

Those who have committed evil in this life, their acts will continue to exert an evil influence on the race of Adam, until the end of time. Gibbon, Tom Paine, Voltaire, and Hume are all dead, and long since their bodies have returned to dust again, but their infidel principles, which they set forth while living, are still exerting an evil influence over the children of men, and leading multiplied thousands to reject the word of God. They will continue their

evil work until the end of time. The full extent of the good works, and of the evil works will not be known until the last day; and, as man is to be judged according to his works, therefore, we see the great necessity of a final judgment, that all the acts and influences, both good and bad, may be present before the great Judge and the assembled race of Adam.

### III. SAINTS GO TO HEAVEN WHEN THEY DIE.

It has been fully established by infallible witnesses —the inspired writers—that the soul does not sleep with the body in death, but is separated from it, and continues active, retaining all of its faculties, and sensibilities. It sees, hears, talks, remembers, and feels pain, or enjoys bliss.

But it is contended that, although the soul does not sleep with the body in death, and is capable of enjoying bliss or enduring pain, the redeemed will not go to heaven when they die, but to a place of rest in *hades*.

The author of "THE MIDDLE LIFE," says: "*The Scriptures clearly teach that no person that ever lived on earth has yet ascended into heaven to the right hand of God*, save He who came down from heaven."* And as proof of this emphatic assertion he quotes John iii. 13. "No man hath ascended up to heaven, but he that came down from heaven."

Now, as it is right, according to the Scriptures, to examine, carefully, every point of doctrine that is presented for our consideration before receiving

*See *The Baptist* of Jan. 24, 1874; *and also Middle Life, Chap.* 3.

and believing it, we propose to try the sentiments set forth in the above extract by the unerring standard—the word of God.

1. In the first place, the passage of Scripture used as proof, according to our understanding of the word of God, is wrested from its true meaning. Christ was talking with Nicodemus on the subject of the new birth, which was something mysterious to him. He informed this ruler of the Jews that no one had ever ascended into heaven and become acquainted with divine and mysterious things, and came down from that world and revealed the way of life and salvation to mankind except himself, "even the Son of man which is in heaven."

2. In the second place, such an interpretation and application of the passage under consideration cannot be correct, because it contradicts other portions of the word of God. The assertion, that no person that ever lived on this earth has yet ascended into heaven, except Christ, stands in direct opposition to the words of inspiration. The sacred writer, speaking of Elisha and Elijah, says: "And it came to pass as they still went on and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind *into* HEAVEN." 2 Kings ii. 11. Elijah was born of a woman, lived on earth, and, according to this Scripture, ascended up INTO HEAVEN, a long time before Christ instructed Nicodemus on the mysterious subject of the new birth. We learn also, that "Enoch walked with God: and was not; for God took him." Gen. v. 24. Paul in his letter to the

Hebrews, says: "By faith Enoch was translated, that he should not see death." Heb. xi. 5. These Scriptures are so plain and pointed that no one can fail to see the fallacy of the statement "*that no person that ever lived on earth has yet ascended into heaven*" except Christ.

3. But we have additional proof that the redeemed *do* go to heaven when they die. John saw a great multitude in heaven whose robes had been washed in the blood of the Lamb. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. * * * * * * And one of the elders answered, saying unto me, what are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. vii. 9 and 13, 14.

At another time he saw one hundred and forty-four thousand, who had been redeemed from among men. "And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. *These were redeemed from among men,* being the

first-fruits unto God and the Lamb." Rev. xiv. 3, 4. This great multitude, who had been redeemed from the earth, were singing before the *throne*, which is in heaven. "The Lord is in his holy temple; the Lord's *throne* is in heaven." Ps. xi. 14. Then, it is evident that they were in heaven where God and holy angels dwell.

Again—The same author says: "The reason why no mortal has ascended from earth to the right hand of God, is elsewhere and fully given in the Scriptures. Nothing imperfect, unredeemed, or unglorified can enter the presence of the infinite and holy God. But no one ever born of a woman, save Christ, has yet been fully redeemed, perfected or glorified, and no one ever will be until after the resurrection of the just. Therefore no one born of a woman, save Christ, has yet ascended into heaven. David, one of the foremost saints in the Old Testament record, has not yet ascended into heaven."

It is true that nothing impure, or unredeemed can enter into heaven, and dwell in the presence of God; for it is written, "Except a man be born again he cannot see the kingdom of God." John iii. 3. "Nothing unholy can enter heaven." Rev. xxi. 27. But it is not true that none but Christ has been redeemed, perfected, or glorified.

The Scriptures plainly teach that when the repenting sinner believes on Christ, he is made free from his sins—that he is redeemed from the curse of the law, and that his redemption is *complete* and *eternal* (Heb. ix. 12.) The redeemed are in Christ—*Complete* in him. "And ye are *complete* in him, which

is the head of all principality and power." Col. ii. 10. The term complete means *perfect.* It is a perfect work.—"Perfect in Christ Jesus." (Col. i. 28.) "For by one offering he hath perfected forever them that are sanctified." Heb. x. 14. When they are sanctified they are glorified. "Whom he called them he also justified; and whom he justified, them he also *glorified.*" Rom. viii. 30. "The upright shall dwell in the land and the *perfect* shall remain in it." Prov. ii. 21. David says: "Mark the *perfect* man, and behold the upright; for the end of that man is peace." Ps. xxxvii. 37. Many other passages of Scripture might be adduced, but we deem these sufficient to show that the above assertions are not sustained by the word of God.

When Peter said to those who were present on the day of Pentecost, "For David is not ascended into the heavens," (Acts ii. 34,) he had special reference to the resurrection and ascension of his body which was then in the grave. He did not mean to convey the idea that his soul had not ascended to God in heaven, because this would have been in direct opposition to the words of inspiration, "Then *shall* the dust return to the earth as it was; and the spirit *shall* return unto God who gave it." Eccle. xii. 7. Saints at death, according to this Scripture, go to God, and God is in heaven. Therefore, Abraham, David, and Stephen went to heaven when they died. Jesus said, "That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. viii. 10.

Jesus is in heaven, and He assured His disciples

that they should be with Him. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv. 2, 3. Paul believed that when he died he would be where Jesus is, for he said: "We are confident, I say, and willing rather to be absent from the body, and to be *present with the Lord.*" 2 Cor. v. 8. He did not mean, by this expression, that he would be in *hades*, outside of heaven. Such a thought never occupied his mind. His words will not admit of such a construction. But, according to the import of his language, he believed that the very moment the soul and body was separated by death, he would be in the immediate presence of the Lord in heaven.

Hebrews xi. 39, is referred to as proof to substantiate the doctrine, that saints do not go to heaven when they die. "Paul declares, very explicitly, (Heb. xi. 39), that none of all the Old Testament saints have entered upon the enjoyment of the good things promised to them, and cannot until they are perfected."*

We have examined and re-examined the passage of Scripture referred to, but cannot find where Paul has made any such declaration. Indeed, it cannot be found in the New Testament Scriptures.

It is very evident, that when Paul said, "And these all, having obtained a good report through faith, received not the *promise*," he had special reference to the advent of Christ into the world. The

*Elder J. R. Graves, in the Baptist. See also Middle Life, chap. iii.

Messiah was promised, and they were assured that He would come. They embraced the promise, "and confessed that they were strangers and pilgrims on the earth." But they all died before the birth of Christ.

The Old Testament saints lived and died under the law dispensation, and the law did not, and could not make them perfect." "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect."—Heb. x. 1.

Again—"For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. vii. 19. But in Christ there is perfection. "For by one offering he hath perfected forever them that are sanctified." Heb. x. 14. This is the better *thing* which God had provided for us, "that they without us should not be made perfect." This seems to be the true meaning of the sacred writer.

Speaking of the souls which John saw under the altar, (Rev. vi. 9), the author of the *Middle Life*, says: "All these—the most illustrious saints that ever lived on this earth—had not ascended into heaven, but had for ages been impatiently waiting, in a comparatively depressed state, indicated by their being seen, not at the right hand of God, in the most holy place, but under the altar of sacrifice, which was placed in the court, but never in the holy of holies—the type of heaven itself. They were in an *imperfect, unglorified,* and, consequently, in an *un-*

*satisfied* condition. This state could not have been heaven." (*The Middle Life, p.* 26).

It is true that the souls of the martyrs were under the altar, for the word of God so declares it, but it is not true that they were under the altar of *sacrifice*, as stated in the above extract; for the inspired writer does not use the word *sacrifice*, in the text referred to, which reads as follows: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Rev. vi. 9.

There were two altars which belonged to the ancient tabernacle, and also to the temple. The altar of sacrifice was situated in the court of the priest which was separated from the court of the Israelites by a wall. The altar of incense, or the golden altar, was situated in the holy place, (Ex. xxx. 6, 10), before the ark of testimony (v. 5), and the vail, (Ex. xl. 26, 27). Thus, it is seen that the altars belonged to the temple, and were a part of it.

But there is no proof that the altar referred to by John, was the altar of *sacrifice*. The sacrifices under the law, were a type of the great sacrifice that was to be made for the sins of the world. The suffering of Jesus on the cross was the antetype. "After he had offered one sacrifice for sins forever, he sat down on the right hand of God;" the type was set aside forever; consequently there has been no need of the altar of sacrifice since Jesus suffered in the flesh for us. No sacrifices are offered in heaven, or in any portion of *hades*, for these are not places of preparation or of sacrifices for sins. Therefore, we hear

nothing said of the altar of sacrifice in these regions. But the altar of incense, which was placed in the holy place, is frequently alluded to by the inspired writers.

John says: "And the sixth angel sounded, and I heard a voice from the four horns of the golden *altar*, which is before God." Rev. ix. 13. Again: "There was given me a reed like unto a rod; and the angel stood, saying, rise, measure the temple of God, and the altar and them that worship therein, but the court which is without the temple leave out." Rev. xi. 1, 2. See also, xiv. 18.

We learn from the sacred Scriptures that those who have been redeemed by Christ—those who have been washed in His blood, have the glorious privilege granted to them of entering into the holiest; for the inspired writer says: "Having, therefore, brethren, boldness to enter into the holiest by the *blood* of Christ, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh." Heb. x. 19, 20. In the temple the holy was separated from the holiest by a double vail. When Jesus was crucified, "the vail of the temple was rent in twain from the top to the bottom." Thus the way was opened for the redeemed to enter into the holiest, where Jesus has entered for us, and dwell "before the throne of God, and serve him day and night *in his temple;* and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb which is in the *midst* of the throne shall feed them, and shall lead them unto living fountains of waters. And

God shall wipe away all tears from their eyes."—Rev. This will be the blessed state of those who die in the Lord.

And in that great day, when "the Lord himself shall descend from *heaven* with a shout, with the voice of the archangel, and with the trump of God," then the great multitudes who have died, and their immortal spirits have ascended to God who gave them, will return. "For if we believe that Jesus died and rose again, even so those also which slept in Jesus *will God bring with him.*"

## IV. PARADISE.

The word of Jesus to the thief on the cross "This day shalt thou be with me in paradise," is plain evidence that the redeemed, immediately after death, will go to God, and dwell with Him in heaven.

But we are met at this point with the assertion, that the term *paradise* does not mean heaven. Let us examine this particular word for a few moments, and ascertain, if possible, its true import according to the Scriptures.

It is true that the Saviour did not use the term *heaven* when He addressed the thief, but is it true that the word *paradise*—which He did use—does not mean heaven? What saith the Scriptures touching this point?

1. The term paradise is mentioned only three times in the New Testament Scriptures. In the first place, it was used by our Saviour when He was crucified. The thief who was crucified with him, said, "Lord, remember me when thou comest into thy

kingdom." The Saviour heard his prayer and said, "To-day shalt thou be with me in paradise." Luke xxiii. 42, 43.

We do not suppose that Christ meant that the *body* of the dying thief should be with Him in *paradise* that day, but He had special reference to the immortal part—the soul. At death, the soul and body separates. The body returns to the earth, and the soul to God who gave it. He did not mean that the thief should be with Him in the grave, because He used no word or words to convey such an idea; and in addition to this, there is no proof in the Scriptures that He was ever buried or taken down from the cross.

But it is contended that, in this instance, "the Saviour could not have meant heaven, because He did not go to heaven that day, nor for many days afterwards, and consequently the thief was not in heaven with Jesus."—Now, in order for such an argument to avail anything, those who use it, must first prove, from the Scriptures, that Jesus Christ is not God, but simply a created being.

But Christ being the true God—"God with us," —He is present everywhere at the same time. The very moment in which He was addressing the thief, He was in heaven and on earth; and, therefore, could truly say, in answer to the poor dying man's petition: "To-day shalt thou be with me in paradise."

2. The second place where the word paradise is used in the New Testament Scriptures, is found in 2 Cor. xii. 2, 4.

Paul says: "I knew a man in Christ above four-

teen years ago, (whether in the body, I cannot tell; or whether out of the body I cannot tell; God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

It is evident from this Scripture, that Paul understood the terms *paradise* and *heaven* to mean one and the same thing.

The Jews were accustomed to speak of three heavens. The first was the region where the clouds move and the birds fly; therefore we read of the fowls of heaven, (Job xxxv. 11) the clouds of heaven, (Dan. vii. 13), the dew of heaven, (Gen. xxvii. 28), and the wind of heaven. The second is where the sun, moon, and stars are placed and move in their trackless paths. The third is the heaven of heavens, the place where God dwells. This is the place that Paul calls the third heaven.—*paradise.*

3. In the third and last place, the term paradise is used in Rev. ii. 7.

"To him that overcometh will I give to eat of the tree of life, which is in the *midst* of the paradise of God." Here we are plainly and emphatically told that the tree of life is in the MIDST of the paradise of God. Now, by reference to Rev. xxii. 1, we find the precise location of the tree of life; for the inspired writer says: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the *midst* of the street of it and on either side of the river was

there the tree of Life." Here we have the Scriptural definition of the term paradise. It is evident from this definition, that Christ meant heaven when He said to the thief, "This day shalt thou be with me in paradise."

In the midst of the earthly paradise, the garden of Eden, which the Lord planted, stood the tree of life. "And a river went out of Eden to water the garden." Indeed, everything that was calculated to impart comfort, joy and bliss to man, in his state of purity, grew and flourished there. But, on account of disobedience, man was driven from the garden of Eden, and deprived of the benefits and blessings of the tree of life.

In the midst of the celestial paradise—the third heaven—stands the tree of life, bearing continually precious fruits. Here the pure river of the water of life flows from beneath the throne of God and the Lamb. Here the redeemed and the angels of God live in perfect joy and bliss, and cry, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Here sickness and sorrow, pain and death are never known; but life eternal are felt and enjoyed by all who dwell there. It is a place of pure delight. There is no night there, "For the glory of God did lighten it, and the Lamb is the light thereof, and the nations of them which are saved, shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." All the redeemed shall enter into it, and live and reign with Christ forever.

4. But it is said that paradise is a term borrowed by the Greeks from the Persians. "A Persian paradise was never in the imperial city—was not the place where the kingly court was held, but always remote from the kingly residence, and used as a place of rest and relaxation from court affairs." Then, according to this definition, the Persian paradise was a place of resort and rest for those who belonged *within* the *imperial* city, and had been engaged in court affairs. So, then, the paradise of God is a place of rest and supreme delight to those who dwell *within* the *celestial* city, round about the throne of God.

It being a borrowed term is no proof that it is not used in the word of God to represent heaven. The inspired writers borrowed its meaning but not the locality. Heaven being a place of rest and pure delight, is truly termed paradise—the paradise of God.

5. Thus we have cut asunder, by the word of God, which is the sword of the Spirit, more than *one* link of the beautiful chain of arguments which are used to sustain the doctrine that "Christians do not go to heaven when they die," and according to the decision of the author of the "*Middle Life*," that doctrine is overthrown, for he says: "A chain of ten thousand links, however massive and strong apparently, possesses only the strength of its weakest link. To render the chain useless it is not necessary to crush each link in detail, but simply to break one, though that one may be the *weakest*. So a religious system, like a chain, is no stronger than any *one* of

its *fundamental facts or doctrines*, and to disprove and overthrow the system, we need only to disprove any one of these." (*Middle Life*, p. 102.)

By evidence so plain and pointed that no one, who accepts the word of God as an inspired record, will reject, we have established the doctrine that SAINTS GO TO HEAVEN WHEN THEY DIE, and enjoy the rest which remaineth to the people of God.

6. There is another theory respecting the departed.

It is contended that after the separation of the soul and body in death, the soul receives another body—a spiritual body—and with this spiritual body it enters into a state of happiness or misery.

It is urged by the advocates of this doctrine that the account of the rich man and Lazarus refutes the idea of a disembodied spiritual existence. "If the account," says a certain writer, "of the rich man and Lazarus, in the 16th chapter of Luke, is not a fable, or at least a parable, and may be quoted in support of doctrinal points, it shows clearly that the rich man, in hades being in torment, was not a disembodied spirit. *He had a body;* he had eyes and lifted them up; he saw Lazarus and Abraham; he had ears and a tongue and vocal organs." Here the writer emphatically declares that the rich man, while in torment, *had a body*—that he was not a disembodied spirit. But there is not a word in the sacred Record to sustain such a sentiment. The mere fact that he could see, hear and talk is not sufficient proof touching this point; for we learn from the Scriptures that celestial spirits, and the souls of those who have died, talk and sing praises to God.

"For if the *word spoken* by angels was steadfast and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?" Heb. ii. 2. They are termed ministering *spirits*. "Are they not all ministering *spirits*, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14.

The *souls* of those who were slain for the word of God, and were seen by John under the altar, *cried* with a *loud* voice. (Rev. vi. 10.) These Scriptures plainly teach that angels and the *souls* of the departed saints have vocal organs and use them in the service and praise of God.

The apostle Paul, when he said: "There is a natural body and there is a spiritual body," (1 Cor. xv. 44) did not have direct reference to the disembodied condition of the soul after death, but to the resurrection, and what kind of bodies the resurrected will possess; and to use this passage to prove that the soul, after it is separated by death from the mortal body, receives another body, is wresting it out of its proper connexion and true meaning.

The apostle, in the 5th chapter of 2 Cor., has reference to the robes of white which are promised to those who overcome, and enter into the paradise of God; for John says: "He that overcometh, the same shall be *clothed* in white raiment." Rev. iii. 5. Paul desired to lay aside his mortal body that he might be with Jesus, and be *clothed* upon, "that mortality might be swallowed up by life." What else could he have referred to? White raiments are promised to the redeemed but new bodies are not.

## V. THE RESURRECTION.

There will be, according to the Scriptures, a resurrection of the dead. This will take place at the second coming of Christ. The inspired writer says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. iv. 16. Again, "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." Matt. xxv. 31. But some one may say, how are the dead raised, and with what bodies will they come forth.

1. The dead will be awakened by the voice of God, and raised from their graves by the power of God. "The hour is coming in the which all that are in the graves, shall hear his voice and come forth." John v. 28. Again, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him may have eternal life; and I will raise him up at the last day." John vi. 40.

2. The same body that died and was placed in the grave, will be made alive, and come forth. The mortal body dies, and is placed in the tomb, and we are plainly informed that *it* shall hear the voice of God and come forth.

But the question is asked, "Where, in the New Testament, is there any declaration, or necessary implication, that the identical material body which the soul inhabited in this life, will be made alive?"

By reference to Paul's letter to the Romans, we find a plain, and positive declaration that the mortal body shall be made alive in the morning of the resurrection; for it is written, "If the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also *quicken your mortal* bodies by his Spirit that dwelleth in you." Rom. viii. 11.

The same body that Jesus had when He was nailed to the cross and died; the same that was laid in the tomb was raised on the third day. After His resurrection He appeared to His disciples and showed His hands and side to them. He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." John xx. 27.

Christ is an earnest of our resurrection, or, as Paul expresses it: "Christ the first-fruits; afterwards, they that are Christ's at his coming." 1 Cor. xv. 23. We are assured that we shall be in the likeness of His resurrection. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 5.

After the resurrection of Christ, many of the bodies of the saints which slept, arose. "And behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent. And the graves were opened, and many *bodies* of saints which slept, arose, and came out of their graves after His resurrection, and went into

the holy city, and appeared unto many." Matt. xxvii. 51. The *bodies* of saints came out of their graves, and appeared to many in Jerusalem. This is as plain as language can make it, that the body that dies and sleeps in the tomb, will be made alive.

Job believed and taught that the body which dies will be made alive, and come forth out of the grave; for he says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy *this* body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job xix. 25. Isaiah says: "Thy dead men shall live; together with my *dead body* shall they arise." Is. xxvi. 19. Here, the inspired writers plainly and emphatically teach that the same body that dies, will be raised in the morning of the resurrection. It will be a resurrection of the dead—of dead bodies.

It is contended that the "body that shall be is a *new* one, and such a one as it shall please God to give." But the Scripture which is quoted to sustain this doctrine, condemns it. This is the passage: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body and a spiritual body." 1 Cor. xv.

*It* is sown a natural body, *it* (the same natural body that is sown) is raised a spiritual body. If the same body that dies is not raised, it will not be a resurrection, but a new creation. In the morning

of the resurrection, none but *dead bodies* will be quickened and come out of the graves. A spiritual body—if there be such a thing—is not, and cannot be a subject of the resurrection. The mortal part of man, and nothing else, will be raised.

As proof that we receive, after death, a new—a spiritual body, we are represented, by an advocate of this theory, as being in our larve or chrysalis state; and when we die, we lay aside this house of clay forever. But when we come to examine this beautiful figure, we find that it fails to sustain this doctrine.

The butterfly in its larve or chrysalis state, is nothing but an uncomely worm completely housed. There is nothing attractive or lovely about it. In this form, it is generally in a state of rest, or insensibility without taking nourishment. But at the proper time the *identical* uncomely worm comes forth out of its little prison, clothed with beauty and glory.

Man is a poor worm of the dust, and when he dies he is placed in the grave; there the body remains at rest, but in the end of time the voice of God will awaken the sleeping dust, and the *identical* body that was placed in the grave will come forth *clothed* with immortality.

It will be raised in a refined state and made spiritual, yet it will be the identical body that died. The word of God represents the soul as undergoing a great and glorious change; such as being born again—becoming a new creature—passing from death unto life, being made alive, and putting on Christ. Now, after this great change has taken

place, it is the same soul which God gave us at first. It is the same, washed and purified by the blood of the Lamb, and redeemed from the curse of the law.

When the soul was purified and redeemed, the body remained impure and in bondage to corruption and death; but in the morning of the resurrection, it will be born again—it will pass from death unto life, and "be delivered from the bondage of corruption into the glorious liberty of the children of God." After this great change, it will be the same body that the soul inhabited in this life; but clothed with immortality. "And the *dead* shall be raised incorruptible, and we shall be changed. For *this* corruptible must put on incorruption, and *this* mortal must put on immortality." What will put on immortality in the morning of the resurrection? Will it be a new and spiritual body which never died, that will be thus clothed? Paul answers these inquiries when he says: "*This* MORTAL must put on immortality." That which dies and is placed in the grave will be resurrected, and clothed with immortality. When clothed with immortality death will have no more dominion over the body. It can die no more. Death will be swallowed up in victory. Then the redeemed body will sing its triumphant song, "O death, where is thy sting? O grave, where is thy victory?" Thus the redeemed soul and the redeemed body will enter into joys above and be forever with the Lord.

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